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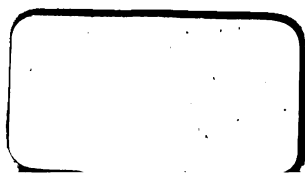
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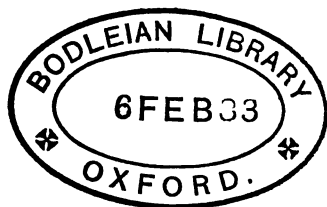






THE  
FOREIGN CHURCH CHRONICLE  
AND REVIEW

FOR THE YEAR 1881



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IN MEMORIAM—SIR WILLIAM MARTIN, D.C.L.

ON November 18th, 1880, at his residence, Torquay, Sir William Martin, D.C.L., the first Chief Justice of New Zealand, passed peacefully to his rest. The fact that he was the friend of Bishop Selwyn and of Bishop Patteson, and that his whole heart was given to the furthering of Church and Mission work abroad and at home, makes it not unsuitable that a short sketch of his life should be given in these pages.

He was born at Birmingham, in 1806, left an orphan at an early age, and brought up by his mother's brother, a lawyer in large practice, with his own children. The boy had a happy childhood and youth in a country home, and never forgot the Worcestershire commons, gay with gorse, over which he roamed and played. Yet even in his old age he used to remember with pain his longing for a mother's love, and his envy of other boys who had one to run to in their troubles. Like many other Churchmen of his generation, he had few of those helps to devotion now so freely offered to the young, but this home was a God-fearing one, and his uncle, on Sunday evenings, was a patient student of books, such as Butler's *Analogy*, John Locke, and the like, and encouraged his nephew by example and occasional advice to habits of thoughtful reading. He was a day-boy at King Edward's School, Birmingham, and went up to Cambridge in 1826. He took his degree in 1829, was second Gold Medallist of his year, and twenty-sixth Wrangler, and was made a

Fellow of St. John's the next year. His contemporary and life-long friend, who took a high degree in the same year, writes of him, —

"He was gentle and kindly to all, considerate, and averse from harsh judgments and strong statements of opinion. He manifested a quick and clear apprehension, unravelling easily what was complicated, seizing firmly the most important points of any subject and their remote bearings. His judgments seemed to me perfect common sense, elevated by a sort of genius. I have known few men with natural powers of mind so great, and none in whom they were so wholesomely combined. To all this was added a memory most retentive of what he chose to commit to it. From the first he bore the same loving, sincere, simple, and earnest character. Entirely without ostentation himself, he esteemed highly all good, honest, loving, unpretending people. I well remember his telling me, in his B.A. days, of his having met Blunt, afterwards Divinity Professor, and being struck by his gentleness and humility; and he added, 'To become a Christian of that sort is indeed worth aiming at.'

"It was clear at that time that his ideal of life was devotion to duty for the love of God. He gave much attention to divinity from the first, studying Hebrew, and reading the early Christian writings. Especially did he devote his Sunday evenings to these subjects. To me he seemed more learned in divinity than any student of it that I knew; and this was equally the case when he studied and practised law in London."

He remained at Cambridge till 1833, when he was one of the examiners for the Classical Tripos. He took private pupils, who all retained a warm affection for him. One of these, Provost of a College in Canada, writes:—

"I cannot say how much I owed him as my tutor. I have a very grateful recollection that he allowed me to know him not only as a tutor but as a friend, and shall never forget the impression which his gentleness and kindly interest in my well-being made upon me. It was a great happiness to renew that early friendship in 1874. I found him, after a lapse of nearly forty years, the same to me as ever, the same kindly look and tone, the same quiet wisdom in his discourse. It was an unspeakable pleasure to me to listen to his thoughtful observations on the questions now so much debated, and on the passages of Holy Scripture which bear upon them. I felt how greatly my son would have esteemed such a friend and counsellor, and often wished that Sir William could be seated with him and his young colleagues, and give them the benefit of his calm and devout searchings after truth."

Sir W. Martin's kind friend, Bishop Allen (the then Bishop of Ely) greatly desired that he should take holy orders, but he decided to go to the Chancery Bar, and was in Mr. Hodgkin's chambers first, and then was a favourite pupil of Sir George, afterwards Lord Justice, Turner. His friends at the bar believed that a splendid career awaited him, but his health began to suffer after a few years' work in London, and his eyesight to fail, and he turned his thoughts towards some new field of work. He was offered the Greek Pro-

fessorship in Glasgow, but declined it mainly on the ground that he would have been compelled to assent to the doctrinal statements of the Scotch National Church. A judgeship was offered him in the West Indies, which he declined through fear of the climate. In 1840, when the Chief Justiceship of New Zealand was offered to him by Lord John Russell, he at once accepted the post, and his ardour was doubly kindled when he found that his college friend, G. A. Selwyn, also Fellow of St. John's, was to be appointed bishop. The Chief Justice was married in April, 1841, and sailed soon after, accompanied by his friend at the bar, Mr. Swainson, as Attorney-General, and landed in Wellington, N.Z., in August of the same year. An old settler writes,—

“One of my very early recollections of dear old New Zealand was Sir William Martin's arriving to commence his public duties. His appearance, manner, and conversation were so engaging, that one felt taken by storm at once. I could not help asking what could have induced him to come to our outlandish colony. His reply was, ‘Is it not sufficient inducement to come out with such a man as Bishop Selwyn?’”

The judge, amid all his new studies pressing upon him, at once put himself into friendly relations with the native people. He had studied all that was printed of the language on board ship, and was soon able to converse freely in Maori. In May, 1842, the Bishop arrived in the country, and the two friends at once took counsel together, and in November of that year walked back through the country together, visiting every native village and mission station on the way, both enjoying to the full the beauty of the goodly heritage whither God's providence had brought them.

The next few years of his life were very busy ones. He had been among the number of those younger men at the bar who desired law reform, and his successor, Sir G. Arney, bears noble testimony to his efforts in New Zealand.

“From the first, he bestowed on this colony an improved system of conveyancing, and ultimately gave this colony a system of procedure, by which the suitors in the Supreme Court, whether appealing to its civil, or criminal, or testamentary jurisdiction, were enabled to obtain the remedies which in England could only be collected through the multifarious channels of different courts, and through different complex codes of procedure. The scheme itself was humbly regarded by Sir W. Martin as an imperfect and tentative commencement, to be tested by the experience and supplemented by the wisdom of others; but it records its testimony to his perspicacity and sound judgment.”

He was ably aided in this work by his brother judge, Mr. Chapman, and by the Attorney-General.

But he found time for hearty co-operation in Church matters with the Bishop, and for pressing on the cause of education among the native race just emerged from barbarism. Though nominally Christians, the young were quite untaught.

"I feel it no common privilege," he writes home in 1844, "to work as far as I can with the great and noble-hearted men on whom the management of the interests of this colony at present devolves, especially in respect of the plans for the education of the native people. They are of the highest practical importance for the prospects and future welfare of the colony."

The cottage home (about a mile from the town) where the judge and his wife lived for thirty-two years, overlooked a sheltered bay, and close by he had built a little hostelry, where the sick could be nursed and wayfarers be sheltered. Every Sunday evening he had a class of Maori lads to teach, and was ready at other times to give up his leisure hours to the many subjects on which the native people came to ask his advice. In the Bishop's absence on island voyages, he would walk over to St. John's College in the evening, when his work was done, to give Greek lectures to the students. His great refreshment, once a year, if he could spare time, was to go off for a bush journey, accompanied, sometimes by his wife, always by a party of Maoris who were devoted to him.

"I wish it were possible to convey to your mind," he writes home, "an impression of the freshness and relief to the spirits of a man, which comes on one of these overland marches, after serious and responsible labour. Care is left behind you a little season, and the natural beauty of a wild, half-reclaimed land soothes and relieves one beyond measure."

In 1852, he went as Government Inspector of Schools in the Waikato district, and was full of thankfulness to see the movement for native education begun by the Bishop spreading throughout the country.

An accident at the end of 1854, apparently a slight one, brought on a long and severe illness. In 1856, the medical men advised a sea voyage, and the judge returned to England on sick leave. He partially recovered his health, but was obliged to resign his office in 1858. He was not idle while in England. The draft of the proposed New Zealand Church Constitution, the result of years of patient consideration with Bishop Selwyn, was gone over by him most carefully with Sir John Patteson and Sir John Coleridge, and received their hearty approval. The Bishop had written long before to Sir John Patteson,—

"There is no man to whom so many of us look with more confidence

than to Judge Coleridge and yourself. It has become so habitual to me to take counsel with your order, first with Sir J. Richardson (the Bishop's father-in-law), now with Mr. Martin, who is as a brother, that I would earnestly desire to send you a special retainer of love and gratitude, engaging you to undertake the elaboration of the intricate question of the Colonial Church; and if you would now and then communicate with Mr. Martin (C. J.) and me on this subject, you would find two minds most ready to receive your practical counsels."

The judge might have found congenial work at his old University, but it never occurred to him to forsake the land of his adoption as long as he had strength left to work. He was made D.C.L. at Oxford—special reference being made to his work for the New Zealand Church—before he sailed back to New Zealand in October, 1853, and he was knighted soon after by the Queen in acknowledgment of his services. For sixteen years he worked steadily for the good of the Church and of the native people. He was a member for twelve years of the Diocesan Synod, and, frail as his health was, he twice attended the meetings of the General Synod in the Southern Island as a Lay Representative. The last time he went was in 1871. The meeting was held at Dunedin, and involved a voyage of nearly a thousand miles to and fro in a steamer. Clergy and laity alike in these Synods referred to him on any points of Church law, and his great knowledge, clear judgment, and loving gentleness of manner silenced all disputes. Nor was he less diligent in work for the natives. The war which began in 1860, and lasted for ten years, was a source of deep pain to him, as also to his beloved friend the Bishop. Schools were one by one broken up as the war spread over the country, and plans for the good of the people checked—hopes crushed. But they had both learned to act upon the old Duke's motto, "Accept the situation, and make the best of it." The Bishop had built a row of cottages, close to St. Stephen's School, Auckland, for the accommodation of native men and their families who desired to take holy orders. For many years Sir William had classes of these candidates for two hours, three days in each week. Before he left New Zealand he had the comfort of seeing eighteen of his old pupils working well as priests or deacons in different parts of the country. He compiled a simplified code of civil procedure for the use of native magistrates, which was accepted and printed by the Government, and published a clear untechnical Grammar in Maori and English, and a Handbook to be used in schools. He printed more than one pamphlet on the Taranaki war, sending a copy to members of both Houses of Parliament in England and in



the Colony. He never shrank at any time from manfully stating his opinions on any subject which affected the well-being of the weaker race, but he did it in a manner so free from personal bitterness that his public opponents remained still his friends. Long before, during the early political troubles of the country, the judge wrote home,—

“We feel our love for the land increase with its troubles. For as life becomes more practical, it grows also more interesting. The past year has been indeed full of perplexities, and seems, on looking back, as long as two; but it has brought with it so much to make a man wiser and better, and time can do nothing more desirable.”

The home at Taurarua, with its lovely garden, where the judge and his wife lived, was one where all who liked to come found a welcome; he was so kind and loving to all, so full of thankfulness for the beauty round his daily path. Those lines of Keble were often on his lips, “And oh! if even on Babel shine Such gleams of paradise,”<sup>1</sup> &c. Dogs were always friends and companions to him. The young loved him, and sought for his company. It was a common thing to see the wise old man in his easy chair, in the little drawing-room, or seated on the terrace, surrounded by young people, they plying him with questions, he playfully mystifying them, and then helping them to clear the tangle of their thoughts. Happy were they when they got him to read Shelley’s “Skylark” or Tennyson aloud. The music of his voice and the look on his noble face was a thing never to be forgotten.

But the society which had made the home life so delightful was broken up as years went on. Bishop Selwyn’s removal to Lichfield, in 1868, was followed by Bishop Patteson’s death in 1871. Bishop Abraham and his wife had gone to Wellington, and, finally, to England, some years sooner. It was not until April, 1874, when Sir William Martin’s health was failing, that he left New Zealand. Addresses to him poured in from the settlers, the clergy, and the natives. All the Maori clergy who could leave their posts came up to Auckland to see him once more, and to accompany him to the ship.

He returned by the San Francisco route, and was deeply interested to see the progress Missions had made in the Fiji and Sandwich Islands. All through America he was welcomed as a friend of Bishop Selwyn’s and as a brother Churchman. He did not come home to rest. He corrected for the press the revised Maori Prayer-book, one winter, for the Society for Promoting Christian Knowledge; and in 1876 he published the first part of *Inquiries*

<sup>1</sup> *Christian Year*, St. Matthew’s Day.

*concerning the Structure of Semitic Languages*, the result of long and patient study of Hebrew and Arabic, and which Bishop Patteson had urged him to undertake. In 1878 he published the second part, and an article at the end on the Divine Name. It had long grieved and surprised him that so few clergymen set themselves to read the Old Testament in the original, especially in these days of critical inquiry and of free handling. In the preface of the second part he expresses a hope that some few persons might be moved to investigate for themselves the questions propounded.

"It may be reasonably believed that the imperfection of our ordinary treatises on the Hebrew speech was among the causes of the indifference to these studies which has long prevailed in England."

He had great philological gifts, and notwithstanding his many practical duties, and eyesight so weak that for forty years he could not use them by candlelight, he knew Sanscrit, Hebrew, and Arabic well. His college friend and brother-in-law, the Rev. J. M. Rodwell, writes,—

"I have found the greatest benefit from his judicious suggestions, with regard to difficult passages in the Koran, also many valuable criticisms on the 'cruces' of the Book of Job, which, from his knowledge of Hebrew, I was only too glad to avail myself of. I mention this as illustrative of his many-sided character and accomplishments; the concluding words of Plato's Phædon are always ringing in my ears when I think of him."

He read books of thought in German and French; Dante was his refreshment. He was familiar with the several Polynesian languages of the North Pacific, following any traces of them to Madagascar or Malay. Greek, which was familiar to him as his own language, and in which he had been most accurately taught in his youth, was to the last his study. The ink was scarcely dry on *Notes on the Greek Testament*, which he had been carefully preparing, when his call came. He remained to the end a sober, loyal son of the Church of England. His intimate acquaintance with Bingham's *Christian Antiquities*, and with the writings of the early Fathers, made him little tolerant of mediæval novelties. He was often grieved at heart that amid our unhappy divisions there was little movement towards synodical action. Not less grieved was he at the lack of interest shown in England about missions to the heathen. The spread of Christ's kingdom lay ever near his heart. His illness was short, and his mind wandering from the time it became serious. He asked once, "Where's the Bishop?" and when reminded that he was with the Lord, said, "I am sure he is very near us now; we have worked

together, we shall be together." Like his friend the Bishop, even in delirium the sense of duty was strong. Bishop Selwyn started up, saying, "But *the work*, the work!" As *he* lay dying, he said solemnly, "Then you think I am quite freed from the responsibility of work." One more saying, out of the fulness of his heart, will suffice to show his habitual lovingness and large charity. He was heard murmuring to himself, "And embrace all other Christians in the bonds of Catholic unity."

The writer of the above notice, who has known the subject of our biography throughout almost all of his life, adds,—“ I long to tell of his interest in the Old Catholic movement, of his love for Italy after his visit there, of his sympathy with the desire of the Italians for national freedom, of his hope that the Church there would yet reform itself and be a power in the land, of his belief that no unity could avail which was not based on truth.” On these points it is becoming for the Editor of this periodical to say a few words, as for the last five years he has been in constant communication with Sir William Martin on these and other topics connected with the fortunes of the Church. It was with his encouragement that the *Foreign Church Chronicle* was instituted, and he took a most lively interest in its welfare. The memorial of Bishop Selwyn, which appeared in its pages, was due to his pen ; and whenever a question arose in connexion with the Old Catholic movement which involved the application of old principles to new circumstances, he was ready to give it his most patient and thoughtful consideration. It was good to see him on such occasions. Generally he was cheerful, merry, full of kindly jests, springing out of a peaceful and happy disposition, which never failed to spread around itself an atmosphere of quiet joyousness and love ; but on these occasions he became the judge once more, his countenance assumed a judicial gravity, the case was brought forward, the *pros* and *cons* marshalled and balanced, and the decision given. Most of the questions concerning the relation of Bishop Reinkens, Bishop Herzog, and M. Loyson to the Church of England and to the Church Catholic were thus considered by him.

That which most distressed him in regard to the Church at home was the less loyal feeling towards the Church of their baptism which was found in some of the younger clergy than that which had existed in the more robust generations represented by Bishops Selwyn and

Patteson; and he more than once expressed a sorrowful conviction that the Eucharistic doctrine contained in many popular manuals was derogatory to the honour of God the Father, inasmuch as it represented Him as still unreconciled and only restrained from inflicting punishment by the constant action of the Son in heaven pointing to His sacred wounds and in a mystical sense continuing there the sacrifice of the Cross. The Holy Communion, which he loved to attend, was to him a feast of God's children at God's board, a peace-offering exhibiting a joyous sense of communion already existing between the partakers and the reconciled Father, not a sin-offering to effect a reconciliation as yet unmade.

Sir William's readiness for work remained to the last unabated. On the last occasion that the writer was conversing with him before parting, as was thought, for a few months, two subjects were mentioned which appeared to need restating under the present circumstances of the Church. "Well," said Sir William, with a smile, "I am an old man, but I will undertake one if you will undertake the other." The bargain was not settled, but he immediately set to work upon his task, which was finished, or nearly finished, a few days before he was attacked by his last illness.

There is something that distinguishes devout laymen of the Anglican Church from the product of other branches of the Church. They are not prodigies of asceticism to make the world go wondering after them, and they are marked by a simplicity and a common sense which makes those who seek for a sign think lightly of them. Why is this, but that their minds are evenly balanced, each quality being duly developed in proper proportion with the rest, the result of which is to produce a man in the highest perfection of man's nature? Out of the best *men* are formed the best Christians—the truest saints of God. Such were, in the generation that has passed away, Sir John Patteson, Sir John Coleridge, Sir William Martin, Mr. J. H. Markland, Mr. William Gibbs. May such men be never wanting to the Church of England!

#### PADRE CURCI AND LEO XIII.<sup>2</sup>

FATHER CURCI is in Rome, and will remain there, I believe, till to-morrow. To-morrow he returns to Naples, but perhaps not definitively, for many friends of the illustrious Father, both ecclesiastics and laymen, press him earnestly to leave Naples and come

<sup>2</sup> From the *Corriere della Sera* of Milan, Dec. 31, 1880.

to Rome, where they hope that he will be allowed to preach, which is forbidden him at Naples. At Naples, as I said in my two articles of last year, which were translated into English, and excited some attention, the illustrious man finds himself in a sort of banishment. He is inhibited not only from preaching, but also from receiving confessions, and from all other ecclesiastical functions. He says mass, but in his private chapel. If he demanded, as he has done, an altar, a confessional, and a pulpit in one of the churches of that city, in his own country, it would be refused by the Archbishop. No condemnation has passed on Father Curci, no suit has been attempted against him, no book of his has been put in the Index; yet he is interdicted, and no one knows anything or will tell him anything of the interdiction. All shrug their shoulders, all lament or are surprised, but no one moves; no one attempts to put an end to this unjust and iniquitous persecution. Curci's complaints have reached the Pope, but the Pope has less power than anybody, and can now do nothing whatever, worn out as he is, physically and morally.

You may remember that last year Leo received Curci with great mystery; the zealots were offended and blamed the Holy Father. After that came the incident of Monsignor Ciccolini's letter to Curci on the subject of the translation of the New Testament, in which Ciccolini thanked Curci in the pontiff's name, and praised the work, greatly lauding both its doctrine and its object. It is well known that in the preface of the work Curci strongly expressed his ideas concerning the participation of Catholics in elections, which ideas he brought forward at full length in his *Moderno Dissidio*, and which have brought upon him so much bitterness, his expulsion from the Company, and his present persecutions. Since that time he has never seen the Pope; but he has now come to Rome, has visited his old friend the Cardinal, the Pope's brother, and has been to the Vatican to salute Monsignor Ciccolini.

Cardinal Pecci received the learned Father very kindly, and gave him abundant consolations and praises; consolations for the persecutions of which he is the victim, and praises for the importance and vastness of a work which marks a bright spot in the history of modern Biblical studies. The third volume has lately come out in 600 pages, containing the Epistles of St. Paul, the Catholic Epistles, and the Apocalypse, a volume which completes the other two, and forms an organic whole, marvellous for its doctrine, for its immense erudition, and for its acute criticism and reasoning; a colossal work, completed

in two years by a septuagenarian. Cardinal Pecci exhorted Curci to send the third volume immediately to the Holy Father. Curci replied that he would gladly do so, but wishing to spare the Holy Father new annoyances from the fanatics, he begged him to dispense with sending him letters of approbation.

Monsignor Ciccolini received Curci with respect and affection when he went to see him in the Vatican Library, where he was studying. There were several ecclesiastics in the room, and amongst them some foreign Jesuits, who were surprised to see his Holiness's secretary and privy chamberlain so receiving a man against whom the *Civiltà Cattolica* is never tired of writing vulgar insolence. The visit of Father Curci to Monsignor Ciccolini has been the subject of much grumbling, and I should not be surprised if it brought on the excellent prelate vexations like those which were occasioned by his letter last year.

The zealots do not forgive. They have now got the upper hand, and Leo has fallen into their power. The days of Pius IX. have returned. The discourse spoken by the Pope on Christmas Eve, in answer to the congratulatory address of the Sacred College, proves it. It appeared, after the last allocution, that the Holy Father desired to return to that path of equity and moderation which he had entered at first, and which had awakened so many hopes among the Catholics of Italy; but the recent discourse, severe in form as it is academical in substance, destroys those hopes. The last words suffice to prove this.

"Wherefore," said the Pope, "on this occasion we have pleasure in declaring before the Sacred College, that far from acquiescing in the wrong that has been done to us, we will never cease to protest and to reclaim that freedom and independence of which the Holy See has been robbed by the violent usurpation of its secular principality. In the meantime, amidst the very grave difficulties that surround us, we will continue with the Divine assistance to fulfil the apostolic mandate, following in the steps of our glorious and unconquered predecessors."

The rest of Leo's pontificate will not be different from that of Pius IX. Leo is overcome by the same influences which he resisted in the early days of his pontificate. His bodily strength is worn out; his spirit is sad; his illusions are almost destroyed. He also had illusions: to make peace; to reconcile the Holy See with the European powers; to raise up learning; to reform the clergy, the bishops, and the

college. Holy purposes ! But it was necessary to plan them clearly and to effectuate them. Time was wanting, physical strength was wanting, and the Holy Father has fallen into the hands of the fanatics, who have embittered his spirit while they encourage its academical and controversial tendencies. They have succeeded in their object, but they are none the more devoted to Leo.

Leo believes that the great multitude of the faithful are represented by the handful of fanatics who surround him, humble flatterers who prostrate themselves at his appearance, but who in reality do what they please. The Pope is an instrument in their hands. It has been said that truth rarely reaches the foot of the throne—at the foot of the papal throne it never arrives, or it arrives too late when times are changed. The air that is breathed there is not pure ; it is full of simulations, of fictions, of mediævalism. The Vatican is an immense monastery, into which no breath of outer air penetrates. The Popes, like absolute sovereigns, live an artificial life—the life that pleases and suits their courtiers. *They* are the masters. Everything must aim at the end that *they* have fixed ; and they succeed in this, especially if the Pope is passionate and vain like Pius IX., or academical and minute like Leo. They flatter their foibles under the appearance of the most exaggerated adoration. Everything is adoration and adulation. They are silent, or they laugh ; or they answer with monosyllables, approving of everything ; and at the same time they watch every occurrence, and never lose sight of their prisoner.

The Pope sees the persons whom the courtiers choose him to see, on certain days. The voice of the outer world reaches him only through his confidential cardinals, and the nobles of his anti-chamber, who have courts and courtiers in their turn. And thus is formed the false and mediæval atmosphere which surrounds the Pope, and which caused Cardinal Consalvi, a man of great perspicacity, to leave as a counsel to the Popes that they should “ speak little and well.” A counsel which certainly is now followed in the reverse way. Who ever talked more than Pius IX. in the thirty-two years of his pontificate ? And certainly one of the defects of the present Pope is that of talking much, and entering into controversy about the affairs of the day. His discourses lead to no result except that of angering his enemies and disquieting his friends, who live in the world of realities. The Holy Father is persuaded that the Christian Church is represented by the court that surrounds him, and that in satisfying that, he satisfies all. A fatal persuasion, for the Christian Church is

not and cannot be bound up with the earthly cupidity and ambition of a handful of fanatics—forgetters, or rather despisers of the evangelical saying, “*Terrena despiciere et amare cœlestia.*”

But, good heaven! to what would they reduce the Church of Christ! His aim on earth, His supreme object, was the salvation of souls, and all those speculative and practical ideas that are contained in the Gospels. Shall the Church's aim, object, and tendency be limited to Rome, to a knot of people eager for worldly possessions! Shall the whole future of the pontificate be a demand for the mockery of a temporal dominion, which it would not have power to keep! Yet so it is. There is no other fixed object; the religious spirit is subordinated to material exigencies. Souls are lost; unbelief spreads; every pure ideal is materialized; the Christian conscience goes astray; men live sensual lives; all spiritual hierarchy, all moral authority is ignored; the fever of gain and that of ambition agitate and overthrow modern society; and we hear nothing from Rome, from the Vatican, but academic lamentations, or eager cries for temporal dominion; cries and lamentations which affect no one. They seem to come from beyond the tomb. The Christian Church is left to struggle amid the tempests of the world, alone and without a guide. “We must return to Christ,” says Father Curci; “we must return by reforming what is old, by understanding modern society, restraining its aberrations, mixing with it and striving for its good.” Father Curci has been working with this aim for ten years. His recent publications, and the three great volumes of the New Testament translated with practical and exegetical notes testify this. He has perhaps committed the offence of seeing in a nation of blind men, and of courageously telling what he sees. And for this he is persecuted on all sides, and war is secretly made on his work by attempting to discredit the author. The *Civiltà Cattolica* does this openly, forgetting that it owes its foundation and its former celebrity to Curci himself, and that to abuse and insult its old father is something like parricide. But priestly hatred is unpitying, and Curci was its first victim.

Father Curci, who has entered upon his seventy-second year, is as hale and vigorous as he was at forty. He studies much, he hurries from place to place, he converses cheerfully, and is a pleasant and acute narrator. He laughs at his persecutors and pities them. “They hate me,” he says, “but what can I do to appease their hatred? I should have to suppress myself, take away my life: but



God gave me life, and He alone has a right to take it away. And a fine thing it would be for me to throw myself out of window after writing a book against suicide ! Perhaps they hope that I shall lose my wits and become a Protestant, or take a wife ? They are mistaken. The Divine Grace which has not forsaken me, will never allow me to give them that pleasure. God preserves my life, and prolongs it in a way that is truly wonderful ; perhaps He sees it to be for the good of men that I should make my voice heard for His glory. I care not for the enemies who assail me on every side and insult and slander me incessantly. I have the help of God. I have Christ with me, and I pity my enemies." So speaks Curci, now no longer a Jesuit father, but a secular priest.

FRA PACOMIO.

The following is an extract from a private letter :—

"I SUCCEEDED in discovering Padre Curci's address. He is living in Naples, on the upper floor of an old house at 29, St. Marco a Miradois, a most retired and inaccessible situation. It has good air, and a splendid view over all Naples and the bay. As I noticed to him, he has raised himself as high above the material bustle of the town, as morally he has managed to soar above the petty struggles of the world.

"Climbing up there was no slight undertaking, but I was amply rewarded by seeing a man who undoubtedly bears the stamp of superiority. He sees scarcely any one. He is in excellent health, but lives in absolute retirement. Rises every morning at five, attends to his religious duties, then works from six to one. After refreshment and rest, begins again in the afternoon, and for the last three years has worked regularly fifteen hours a day, and has never felt better in his life, although he is now seventy-three. This very week<sup>3</sup> the third and concluding volume of his new translation of the New Testament, with notes, has appeared. He has worked on the Vulgate, comparing and correcting it with the Greek texts, and availing himself of all modern research he was able to have access to. He frankly confessed that the work is not selling freely, and that is a serious matter to him, as the edition has been printed at his own cost. The works he published while in the "Society of Jesus," and the *Civiltà Cattolica*, which he founded, produced large sums, but

<sup>3</sup> Written Nov. 15th, 1880.

all that went into the coffers of the Society of Jesus. The earnings he has made since he was expelled have been employed in bringing out his present work. But, he added, his wants are few, and he is not long for this world. He has relations who would affectionately receive him into their house; but as a boy he left home for the service of Christ, and will not now retire from it because he is old. Christ died on a cross; and if he is allowed to end his days humbly and obscurely in a hospital he will consider himself happy and blessed. To describe his manner would be impossible. As the brave old man was speaking, I felt tempted to stand up at 'attention' and make a military salute to a general and giant amongst men.

"Finding me tolerably informed on current Italian matters, he chatted with me of the political and social state of things. He is evidently encouraged and comforted by the personal sympathy of Leo XIII., but it is likewise evident that the Pope is not allowed to give any tangible effect to his benevolence; and the Padre plainly declares that he does not consider the Italian Government to be the real gaolers of the Pontiff.

"It is not long since one of the quarterlies dedicated an article to the Padre's writings, and it seems to me that at the present critical moment calling attention to the tried old veteran would be useful indeed."

CHARLES CLAUSEN.

## FORERUNNERS OF OLD CATHOLICISM.

### LEOPOLD SCHMIDT.

THE life of Leopold Schmidt has little outward resemblance to that of Hontheim.<sup>4</sup> Born a century later, and seeing the Church suffering from different evils, he likewise sought to amend them, but Hontheim's great work was controversy, Schmidt's an eirenicon. Hontheim was driven to a retraction, but his victory followed him, and the abuses which he combated are in great part abolished. Schmidt never retracted, and though outwardly vanquished, he died in the full conviction of approaching victory.

In one thing they are alike. Both traced the evils which they lamented to the usurpations of the Roman See.

A thorough German in heart and feeling, Schmidt saw and lamented

<sup>4</sup> See *Foreign Church Chronicle* for December, 1880.

the divisions of his country ; he saw that political union was impossible between those who were opposed to each other in spiritual things, and it became his one object to heal the divisions of the Church.

His life was totally uneventful. He was born on the 9th of June, 1809, at Zürich in Switzerland. His father, who had married a Swiss wife, would have settled there, but being a Roman Catholic he could not obtain civil rights, and therefore returned, in 1810, to his native place, the little town of Scheer in Würtemberg, with his wife and two little boys, of whom Leopold was the eldest. The boys were thus German, both by birth and education. Frau Schmidt belonged to the reformed faith, which may have helped to give her son a favourable impression of that communion, but she died before he had completed his eighth year. Schmidt married again twice, and became the father of a numerous family : he exercised the trade of a bookbinder, filled divers civic offices creditably, and lived to a good old age.

Leopold was educated chiefly at the expense of his uncle, a priest. After passing through the schools of Scheer, Dürnau, and Ehingen, and the universities of Tübingen and Munich, and helping for a few months to edit an ecclesiastical newspaper, he became a professor in the theological seminary of Limburg, on the invitation of the bishop, Dr. Brand. Promoted to be sub-rector, and full of occupation, he yet found time for some literary work, writing on the Hebrew language, on the Church, on Scripture. In 1837 he took charge of the parish of Groszholbach in Nassau, where he was very happy, but in 1839, at the suggestion of Bishop Kaiser of Mainz, he was made professor of Catholic Theology at Gieszen, and here he found the work of his life.

From 1839 till 1849, he was professor of theology ; from 1850 to his death in 1869, of philosophy : he was twice rector and received marks of distinction from various bishops. In lecturing, teaching, and writing the years passed peacefully. One little cloud only appeared in 1841. It became necessary to pension off one of his colleagues ; the Ultramontanes complained, and sought to discredit Gieszen as "Protestant." But they failed ; the number of theological students increased year by year, Bishop Kaiser declared himself fully satisfied, so did Bishop Pfaff of Fulder. So went matters till the eventful year of 1848. The political convulsions of that year put the university of Gieszen under the authority of the Government of Hesse. The Hessian minister Jaup issued a decree interfering with

the powers of the university on the 26th of October, 1848, and on the 30th of December Bishop Kaiser died. For the university everything now depended on the election of a friendly bishop, the eyes of all turned to Schmidt. He was called into the Upper House as temporary representative of the bishop, and on the 22nd of February, 1849, he was elected by a large majority of the Chapter. Schmidt accepted, but his opponents betook themselves to Munich and Vienna, gained over the papal nuncios in those cities, and succeeded in obtaining from Pius IX. a rejection of Schmidt as deficient in the necessary "gifts." In flagrant contradiction with the laws of the Church Herr von Ketteler was named as Bishop of Mainz, and formally inducted on the 25th of July.

This could not but be a great blow. Schmidt had expected nothing good of the Jesuits and the dependents of the Roman Court, but in the Pope himself he had had great confidence. He resigned the professorship of theology, and accepted that of philosophy instead. In a short pamphlet which he thought it right to publish on the subject of his election there is not one angry word, but it is not surprising that he drifted further and further away from the papal views, till at last he formally declared to the Catholic priest of Gieszen, his spiritual pastor, that he renounced communion with the specifically Romanist community, so long as that refused recognition to Evangelicalism. He also published two little books, *Ultramontaniam and Catholicism*, and *On the recent History of the Diocese of Mainz*, in which he declared his conviction that Ultramontaniam and Protestantism were irreconcilable opposites, but that it was far otherwise with Catholicism and Evangelicalism, and declared that by the step which he had taken, he had by no means either ceased to be a Catholic or become a Protestant.

This was his last published work : he lived a year longer in health and happiness. On the 20th of December, 1869, without any preceding illness, he died of paralytic strokes, which followed each other rapidly. He had desired his aunt and housekeeper, Antonie Gesquer, in case of his death, to apply first to the Catholic priest, and if he refused the rites of burial, then to the Evangelical pastor. The first accepted the office.

Schmidt hoped to the last that his longing for unity would yet be fulfilled. The work of the last year of his life was a series of lectures. "On the charge entrusted to the Germans (*Die religiöse Aufgabe der Deutschen*). To the Teutonic race (*die Germanischen*), he

looks as the race destined by God to regenerate the world by restoring the unity of the Church. He divides them into three branches, the Germans (Deutschen), the English, and the Romance (Romanischen); the last consisting of Spanish, Italian, Swiss, and French, the two last of these modified by the subject Celtic races. He sketches the errors, variations, and heresies that have arisen in different centuries, desiring that all, Rome included, should throw off their errors and become again one.

### INTERCOMMUNION OF THE AMERICAN AND OLD CATHOLIC CHURCHES.

THE late meeting of the General Convention of the Church in the United States was marked by two very distinctly forward steps in the movement towards Catholic intercommunion.

The first of these was the visit of Dr. Edward Herzog, the Christian Catholic Bishop of Switzerland, and his warm reception by the American Church in his character of a Bishop of the Catholic Church of Christ.

It is worth while putting on record some details showing how full and unqualified was the recognition of Bishop Herzog in this respect.

He went to America on an informal invitation from the venerable Dr. Smith, the presiding Bishop of the Church in the United States, "to be present at the approaching General Convention of our Church, to be held in the city of New York early in next October." Bishop Smith pressed this invitation in the following words :—

"All we really want is this, that all who hold the Apostolic doctrine and worship, and hold fast to all the great truths of the Historic Church, should be of one mind, and so labour and pray together, that any branch of the Church which has deserted these land-marks shall be ashamed, and gladly return to that faith, held always, everywhere, and by all, to the glory of God our Father and our Lord Jesus Christ."

On reaching New York several weeks before the assembling of the General Convention, Bishop Herzog was at once welcomed as a brother bishop by the Bishop of that diocese, who extended to him a full authorization and invitation to minister in any way that might be desired within the churches of his jurisdiction. And in the same way he was recognized and welcomed by the Bishops of Connecticut, Western New York, Long Island, Albany, and Central New York.

When the General Convention met, Bishop Herzog was appointed

by the presiding Bishop to read the Epistle in the opening religious services. The Gospel was read by the Bishop of Edinburgh. Bishop Herzog also ministered the cup to the bishops present at the Communion. As soon as the Convention met in business session, the following motion was unanimously carried in both Houses :—

“Resolved, that the Right Rev. Dr. Cotterill, Bishop of Edinburgh, and the Right Rev. Dr. Herzog, Bishop of the Old Catholic Church in Switzerland, be invited to honorary seats in this House.”

This resolution was moved, in the House of Bishops, by the Bishop of Connecticut, Chairman of the Joint Committee on Ecclesiastical Relations and Religious Reform, and was seconded by the Bishop of Long Island, Bishop in charge of the American Churches in Europe ; while, in the House of Deputies, it was moved by the Rev. Dr. Schenck, Secretary of the Committee on Ecclesiastical Relations, &c., and seconded by the Hon. Hamilton Fish, Prime Minister under the late American Government. It will be noted that the official recognition given by the Convention to Bishop Herzog was identical with that extended to the Bishop of Edinburgh.

Bishop Herzog, during the sessions of the Convention, and after its close, preached and celebrated the Holy Communion in many churches of various dioceses, and in three or four, at least, performed episcopal functions for the bishops of the same.

In ministering in the American churches he wore, as a rule, the vestments which have been retained in the Old Catholic churches of Germany and Switzerland, and which in no essential differ from those of the Roman use. He was quite prepared himself to wear the dress proper to his order, or the office he was executing in the American Church ; but at the opening service of the General Convention, the wish of the presiding Bishop having been communicated to him that he should wear his accustomed habit, he appeared in a richly embroidered cope, and this gave the cue for his vestments in all following services. He made use of this fact on his return home to prove to his people that the American Church did not insist upon a strict uniformity, but demanded unity in essentials only.

A very noticeable and satisfactory feature in the reception that Bishop Herzog met with was this, that it was accorded him heartily and honestly by men representing all schools of thought in the American Church—and this was done spontaneously.

He was welcomed equally, and officiated in Low, Broad, High, and Ritualistic churches. There seemed to be an utter absence of

party feeling in the matter. Men found themselves confronted with principles wider, deeper, more Christian than those on which our parties are built up. They forgot, in welcoming him, the human differences that generation after generation of theologians have created and strengthened with painful care, and remembered only the substance of the faith and order on which the Church was founded by Christ and His Apostles, and for which all felt that the Swiss bishop had fought a good fight.

On Bishop Herzog's part there was, of course, the fullest possible recognition of the catholicity of the American Church—its faith, orders, and discipline. To certain discontented Roman priests, who wished him to help them organize a reformed Roman Catholic Church in America, he answered that such a step would be needless and wrong, when they had the Catholic Church opened to them in the American Episcopal branch.

As far as acts can go, the American Episcopate and Bishop Herzog have gone, to establish a recognized intercommunion between their several Churches; and it is to be remembered that Bishop Herzog constitutes by himself the whole of the Swiss Episcopate. In all that he had done, too, Bishop Reinkens seems to have been fully of one mind with him.

After a practical recognition of Old Catholicism as unequivocal, as was shown in their reception of the Swiss bishop, it will excite no surprise that the American bishops should have gone on to make their position officially clear to the world at large, by passing the following declaration, which defined beyond all possibility of misconception the position of the American Church on the Roman, or, rather, the Papal question. This declaration was adopted by a unanimous vote of the bishops in council—fifty-three being present—received the subscription of all, and was communicated to the House of Deputies as the authoritative expression of their thinking on the whole subject of reform in Roman Catholic countries.

#### A DECLARATION.

“Whereas the Lambeth Conference of 1878 set forth the following declaration, to wit,—‘We gladly welcome every effort for reform upon the model of the primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themselves from the yoke of error and superstition we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies, which declaration rests upon two indisputable historical facts :

"First, that the body calling itself the Holy Roman Church has, by the decrees of the Council of Trent in 1565, and by the dogma of the Immaculate Conception in 1854, and by the decree of the Infallibility of the Pope in 1870, imposed upon the consciences of all the members of the National Churches under its sway, as of the faith, to be held as of implicit necessity to salvation, dogmas having no warrant in Holy Scripture or the ancient creeds, which dogmas are so radically false as to corrupt and defile the faith :

"And, second, that the assumption of a universal Episcopate by the Bishop of Rome, making operative the definition of Papal infallibility, has deprived of its original independence the Episcopal order in the Latin Churches, and substituted for it a Papal vicariate for the superintendents of dioceses, while the virtual change of the divine constitution of the Church, as founded in the Episcopate and the other orders, into a Tridentine consolidation, has destroyed the autonomy, if not the corporate existence of National Churches :

"Now, therefore, we, Bishops of the Protestant Episcopal Church in the United States of America, assembled in council as Bishops in the Church of God, asserting the principles declared in the Lambeth Conference, and in order to the maintaining of a true unity, which must be a unity in the truth, do hereby affirm that the great primitive rule of the Catholic Church—*Episcopatus unus, cujus a singulis in solidum pars tenetur*—imposes upon the Episcopates of all National Churches holding the primitive faith and order, and upon the several Bishops of the same, not the right only, but the duty also, of protecting in the holding of that faith and the recovering of that order, those who, by the methods before described, have been deprived of both.

"The Bishops of the Protestant Episcopal Church in the United States of America, assembled in council, not meaning to dispute the validity of consecrations by a single consecrator, put on record their conviction that, in the organization of reformed Churches with which we may hope to have communion, they should follow the teaching of the canons of Nicæa, and that where consecration cannot be had by three Bishops of the province, Episcopal orders should at all events be conferred by three Bishops of National Churches.

"Attest :

H. C. POTTER, Secretary."

Nothing can be clearer than this unanimous utterance of the American Episcopate upon the most momentous question that is confronting the Church in this generation. It meets the Papal attack with the solid phalanx of the primitive episcopate, by which only it has ever been successfully and can be finally withstood.

It falls back upon the agreement reached by the whole Anglican Episcopate on this subject at Lambeth in 1878. So that it cannot be rightfully charged upon the American bishops that they have acted over eagerly, or without reference to the mutual obligations of national episcopates in so grave a matter. It fully endorses the rightfulness of the course taken by the Committee of the Lambeth Conference, in referring M. Loyson to "the guidance and direction of the Primus of the Scottish Episcopal Church," and the action of



that prelate and of his successor, the Bishop of Edinburgh, in assuming a provisional oversight of the feeble remnant of French Catholics that rallied around M. Loyson.

Taken with the reception of Bishop Herzog, it fully recognizes the legitimacy of the Old Catholic Churches in Germany and Switzerland, while at the same time it calls attention to the, for the moment, excusable irregularity of their first consecration by a single consecrator, and offers them a way to correct their deficiency in this respect. Hereafter, no bishop of the American Church could consistently refuse to join in the consecration of an Old Catholic bishop, where it could not for want of numbers be had by three bishops of his own province.

As this matter started in the General Conference at Lambeth, is it too much to hope for, that the other national episcopates in the Anglican communion will not be slow to utter their voice for the primitive faith and order of the Catholic Church, as clearly and uncompromisingly as the American Episcopate has thus done? Theology, history, are useless if they are stored up in our libraries and brains only. The world looks to the Anglican Episcopate to sow the precious seed it holds in the rich soil of the days in which we are living, and let it bring forth its fruits for a hungering world.

Europe, in this nineteenth century, challenges our episcopate to be true and strong and great, not in words only, but in deeds; to apply the truth they have to the world's needs to-day—and these are great, and call for as much faith, as much apostolic great-heartedness to meet them, as when Paul first preached the Lord Jesus Christ in this city.

The Anglican Episcopate holds its precious deposit of faith and order, not for the English-speaking people only, but for the race—for all the children of God that are scattered abroad as sheep without a shepherd—and, in the words of the declaration above quoted, it "is not the *right* only, but the *duty* also of all national episcopates, and of the *several bishops* of the same, to protect in the holding of that faith and the recovering of that order those . . . who have been deprived of both."

R. J. NEVIN.

Rome. Feast of the Conversion of St. Paul, 1881.

## THE PROTESTANT CHURCH IN BERLIN.

SINCE the paper under the above heading, published in the last number of the *Foreign Church Chronicle*, was written, the official statistics for the year 1879 have come to hand. These are in many respects fuller than those which formed the basis of our paper, and being also two years later, we now append a few fresh remarks by way of postscript.

The Protestant population of Berlin in 1879 is given at 871,558, and therefore it increased about 20,000 in two years. But no spiritual provision was made for this increase, except by the appointment of one more pastor. The number of Berlin preachers is given as 117, of whom 74 are incumbents, and the rest curates and pastors of various institutions. The average number of souls committed to the charge of each parochial pastor is 10,000, but in five parishes each minister has over 20,000. The consequence of this is, that church functions have to be performed in a wholesale fashion, and accordingly we find that in the parish church of St. Thomas, 180 baptisms were solemnized on the two Easter days (Sunday and Monday). St. Thomas's parish presents us with the extreme example of over-work; thus, on the afternoon of Easter Monday, after the chief service of the day, the pastor was called to baptize 108 children, marry eight couples, and then conduct evening service. We find from the statistics that during the year 1879, the four pastors of St. Thomas's solemnized 3473 baptisms, 271 marriages, conducted 429 funerals, confirmed 1138 children, and were called to 183 negotiations between differing married people. In order fully to judge respecting the terrible overwork of some of these Berlin ministers, we must remember what a long and thorough training for confirmation they are obliged to give. The least-worked pastor will have to devote twelve hours a week to his confirmation candidates, and many give eighteen to twenty-two hours, while the classes are abnormally large, often consisting of seventy children in one class. Reports are sent in of one pastor with 766 to prepare, another with 588, 564, and so on, and this preparation lasts continuously through the greater part of the year.

We must add to the above sketch that there is a "City Mission" in Berlin, employing fifteen pastors, three deacons (lay), twenty missionaries (lay), and twenty deaconesses, all under the direction of

the parochial clergy. Altogether, there are employed in Berlin, in mission and hospital work, about 250 Protestant deaconesses.

The church buildings remain the same as in 1877, and therefore the statistics of church accommodation are worse than those quoted in our last paper. (But two, if not three new churches are now being erected.) There is still room in the parish churches for only about 4 per cent. of the population. In 1840, when the adult Protestant population of Berlin was about 200,000, there was room in the churches for 11 per cent. of persons over fifteen. It has been especially within the last decade that the evil has become so crying.

*Baptism.*—The percentage of baptisms and births in 1879 was 72·9, as against 69·5 of the year before, and 68·6 of 1877. Nearly two-thirds of the children brought to baptism were over three months old, and the tendency is more and more to postpone the ceremony. Of the births from Protestant mothers, 15·8 per cent. were illegitimate (12·7 per cent. in 1877), and a little under half of these were baptized.

*Marriage.*—Of marriages between Protestants, civilly celebrated, about 40 per cent. were religiously “blessed”—an improvement on past years. There were 1266 marriages between Protestant and Roman Catholic, and of these only a third were religiously performed. Between Protestant and Jew 90 marriages took place, all, of course, only civil.

*Burial.*—The total of deaths occurring among Berlin Protestants, in 1879, was 25,922, and only 5112 funerals with religious rites were held. But we must bear in mind that it is not the custom to hold a service over the body of a child, and as of the quoted number only 8721 were adults, it follows that a little over half were buried with the religious rite.

*Confirmation.*—In 1879, 12,500 children were confirmed, or 11 per cent. of all the Protestant scholars (112,000) in Berlin. As a rule, *all* the Protestant children are confirmed, however much they may neglect their church-going after confirmation. They are now giving more attention to the children in the Prussian Church, and Sunday-school children’s services are spreading. In Berlin, forty-nine children’s services are held each week, at which the average attendance equals the number of confirmation candidates; 944 lay assistants are now at work in Sunday-school teaching.

*Communicants.*—The statistics for 1879 give a total of 108,456 communicants, of whom 12,500 constituted the band of the newly-

confirmed. Deducting these, we have a body of 95,956, as against 87,224 of the year before, and the increase is attributed to the general introduction of evening communions. This number equals 16·5 per cent. of the adult Protestants, and is an improvement upon former statistics. We find that 25,325 persons communicated as relatives of those confirmed, and of the rest that more than half communicated on Good Friday (30,000), and on the *Todten-Fest* (7000), so that our division into three equal parts (see *Foreign Church Chronicle* for December, 1880, p. 248) is fully corroborated. Of the communicants, 67 per cent. were females. The highest parochial average of communicants was 44 per cent. of adults, the lowest 4 per cent. It is naturally found that in the larger parishes the average is the worst; thus, in St. Thomas's, with 60,000 adults, there were only 6200 communicants in the year; in St. Mark's, with 40,000, only 3300, &c.

There is another interesting set of statistics, relating to the *Sühneversuche*, or attempts at reconciliation between contending married persons. Two years ago, it was obligatory on all differing couples, before they invoked the law of divorce, to come to their pastor and lay their case before him. He would advise them, and send them away to try a period of probation, at the expiry of which, if incompatibility was still found, the civil law was brought to bear. Now this appeal to the spiritual office is no longer compulsory; but the people have not quite lost their old custom. Accordingly, we find that in 1879 the Berlin clergy were consulted in 1512 such cases, of which they settled 255, and the rest (1257) failed. Naturally, a good deal depends on the pastor, and the time he can give to the matter; and we are not surprised to find that the overworked clergy of St. Thomas's only succeeded in reconciling 8 out of 183 appealing couples; while in Zion 43 succeeded out of 170, in St. Philip's 20 out of 41, &c. There were, in 1879, as many as 580 cases of legal divorce in Berlin, or  $5\frac{1}{2}$  per cent. of the marriages concluded in that year.

Another interesting item stands under the head of "Secessions" or conversions. During the year, there were recorded in Berlin 117 accessions to the Evangelical Church from other bodies: viz., 28 Jews, 69 Roman Catholics, and 20 Dissenters. On the other hand, 67 secessions were recorded: 4 to Judaism, 47 to Dissent, and 16 to no other body; but as no secessions to Roman Catholicism are mentioned, these statistics must be accepted with doubtfulness. In the year before occurred the agitation of the Social Democrats to

secession *en masse*, in order to inflict a blow on Christian Socialism ; but as only 1045 open secessions were then recorded, and these altogether ceased after a few weeks, it became evident that the democratic authority had little permanent influence.

One more statistic, relating to the gifts of the Berlin Protestants for Church purposes. Public collections, as well in church as from house-to-house, are ordered and regulated by the Supreme Church Council. Of these, there were in 1879 thirteen collections in church—four for needy students in theology, two for curates' aid, clergy widows and orphans, foreign missions, Bible Society, City Mission, Jew's Mission, poor congregations of the province, Gustav-Adolf Society for Church Building. The proceeds of these was £1035, or, divided amongst the adult Protestants of Berlin, less than a half-penny per head. The subscriptions of Berlin Protestants to various Church societies amounted to £12,500. Besides these freewill offerings, the congregational church taxes were £16,000, and the whole subsidy in taxes, fees, legacies, and subscriptions for Church purposes of Berlin Protestants was about £33,000—thirteen pence per adult. The taxes imposed by the State amounted to twenty-nine times this sum.

G. E. B.

### THE NATIONALIZATION OF CHURCHES.

SIR,—Nations everywhere may be seen in conflict with everything that is not national. It is a natural feeling, and one that is sure to rise with redoubled force in such an age as the present, when nationality is everywhere intensifying itself. It might have been expected that a different result would have been achieved by the scientific inventions of modern times. Railways, steamers, the telegraph, have brought nations closer together. One would have thought that they would have grown more friendly towards one another. But rarely, if ever, has Europe, at least, seen such an array of bristling bayonets as at the present moment. It is like a dark lowering cloud—at any instant the storm may burst.

This intense feeling of nationality which is everywhere apparent has been affecting, is affecting, and will affect the Christian Church. And by such an expression as "the Christian Church" I mean all denominations of Christians. It is gradually but surely *nationalizing* the religion of Christ. It is the death-blow to the Papacy—not a death-blow from without merely, but an influence, as it were, poisoning it from within its very vitals. The Papacy is cosmopolitan just as the Jews are cosmopolitan ; hence the rising feeling, more especially evident in this great German empire, against both Jews and Papists. The German will have his national Christian Church, long though he may wait for it, and though he may never see it in its perfection. The Frenchman the same ; that is why he is driving out the Jesuits, or rather has driven them out. The Italian has curbed the Papal power and extinguished its pomp. The Austrian

will eventually follow the German. The Switzer will have his national Church, too, amid his ice and snow. The Englishman and the Russian will preserve and develop their own.

Writing, as I am, in this mighty empire of Germany, and feeling from day to day the beatings of its national pulse, I cannot help saying that I perceive an evident longing after a truly national Church. The Roman Catholic does not satisfy that longing, because, as we have observed already, it is not national in its idea. What the true German patriot wants is a State Church, around which the national life can freely rally and play, just as the English have considered their State Church as their centre during recent centuries, whatever its shortcomings and faults may have been. Thus, then, the Papal Church is no rallying-point for Germans. The German mind is rather Lutheran. But is the Lutheran Church their Church of the future? Certainly not, in its present state of organization. If it could resume episcopacy, and therewith the Catholic structure of the Church, there might be some hope of it, but this is too improbable. That small body, the Old Catholic, is too numerically insignificant at present for us to have much hope in that quarter. But its attitude and basis are strictly national. Nothing could have been clearer than this from the speeches at the recent Congress. They are nationalists to the backbone, and that is why they are making such way among the burghers of the German empire. It is an appeal to their newly-revived national instinct. Will any of us ever see the day when an *Old Catholic* Bishop shall proclaim his tenets and confirm his candidates within the lofty aisles of the stately cathedral at Cologne?

T. ARCHIBALD S. WHITE.

Baden Baden, December, 1880.

### THE REFORM MOVEMENT IN THE FRENCH CHURCH.

THE *Church Quarterly Review* for January has given, in its Retrospect of 1880, a sketch of the progress of the Old Catholics during the past year, to which we desire to call attention. The following passage relates to Père Hyacinthe and his work in Paris :—

“ In France, the existence of Old Catholicism depends too much upon the life and energy of one man. Père Hyacinthe is the first orator of the Continent, as Dollinger is the first theologian, and Von Schulte the first canonist ; but he is only one man. He has not yet shown that he possesses the most necessary qualification of a leader in a national movement—that of gathering colleagues, comrades, and followers around himself, to share his hopes and to partake in his toils. If he has not this kingly power, he can be no more than a pioneer of reform ; if he has it, the time has come for him to exert it. His experiment has now lasted two years. Two years ago he opened a church in the Rue Rochecouart, Paris, having first placed himself under the jurisdiction of the Anglican Episcopate, exercised by the Bishops of Moray and Edinburgh, as the organs of a committee taking authority from the Lambeth Conference. During these two years he has maintained a regular service, sometimes single-handed, sometimes with the help of assistant priests, and he has formed a small body of communicants and collected a large body of auditors. But as yet there is no appearance of a national movement, or

of the movement of any very considerable portion of the nation in the direction in which he points. This is much to be regretted, as the middle ground occupied by him appears to be the only possible standing-place for Frenchmen who are averse to Ultramontanism and to infidelity. He has now prepared a series of lectures, to be delivered in the chief cities of France, which it is hoped will make his principles more widely known, and elicit a response throughout the country. His tenancy of the building used as a church in the Rue Rochechouart has ceased. In the course of the summer he delivered four eloquent lectures in London, on the invitation of the Archbishop of Canterbury; and a Committee of English Churchmen has been appointed, with the purpose of providing funds for his temporary maintenance, until he shall have had time to gather round him supporters capable of meeting the financial difficulties with which a young enterprise is beset, and of providing him with a church. The piety and simplicity of Père Hyacinthe, and his firm hold of the Catholic Faith, is unquestionable."

The following are extracts from the appeal put forth last month by the Committee of English Churchmen mentioned above.<sup>5</sup>

"In February, 1879, a church was opened in Paris in the Rue Rochechouart, with M. Loyson as rector. He has had three or four priests assisting him at different times; at present there are two. The services have been mainly confined to Sundays, and consist of Holy Communion, still called the Mass,<sup>6</sup> in the morning with a short sermon or meditation; and of vespers at four, with a sermon, usually by Père Hyacinthe. The funds at command only allowed of the building being rented from year to year; but the owner was anxious to let it on lease, or to sell it. A purchaser was found in the autumn, and accordingly the congregation has had to quit. A building has been hired on lease in the Rue d'Arras, and will be opened as a church when the necessary alterations are completed.

"When Père Hyacinthe appealed to the Anglican Episcopate for direction and guidance, he was compelled also to ask English Churchmen for material aid. The Anglo-Continental Society formed a special committee to promote the movement, and his Grace the Archbishop of Canterbury kindly accepted the post of chairman. The principle on which this committee has acted, and will continue to act, is that of supplementing the efforts made in France, and not of assuming the entire support of the mission. Moreover, it is desired that help so given from England and America should be temporary only. It has appeared to those who have watched the work closely, that in the present state of religion in France it was not to be expected that such a movement could immediately be self-supporting. On the other hand, it is not less clear that if the work is to be real and permanent such self-support must ultimately be attained. The question how long any extraneous aid should be continued is one which cannot yet be answered.

"The present appeal is for the year 1881, during which the cost of migration to a new church, added to the ordinary expenses of the mission, will render necessary a subsidy probably of £2000, perhaps of £3000.

"The Bishop of Edinburgh attended the General Convention of the American Episcopal Church recently held in New York, and succeeded

<sup>5</sup> The names of the members of the Committee will be found on the second page of the cover of this Review. The Treasurer, to whom contributions may be paid, is Frederick A. White, Esq., Kinross House, Cromwell Road, London.

<sup>6</sup> The Liturgy used is a translation of the Roman service, with a few important omissions; but the revision is far from complete, and awaits the existence of the proper authority for perfecting it.

in greatly stimulating the interest already taken in the movement by clergy and laity. A committee has been formed in New York which will endeavour to raise one-half of the sum required. Assuming this total to be £3000, we ask for £1500 from England.

"When it is considered that the development of this movement, still in its infancy, might lead to such a reform in the Church of France as took place in our own Church 300 years ago; and that the Bishops of the English and American Churches have been forward in promoting it, we may fairly hope that it will not be allowed to collapse at its present stage for want of so moderate a sum.

"If every one who reads this appeal will, before deciding to commit it to the waste-paper basket, consider the possible magnitude of the work for good which may spring from this small beginning, we venture to think that we shall find that we have not appealed in vain.

"N.B.—The need is very urgent. It is earnestly hoped that clergymen who sympathize with the object of this appeal will bring it before their congregation, and that those who have already given will repeat their donations in 1881."

The Committee also circulate the able paper contributed by the Bishop of Connecticut, to the *American Church Review*, on "Reform in the Church of France," which was noticed by us last quarter.

## THE EASTERN CHURCHES IN RELATION TO THE CHURCH OF ENGLAND.<sup>7</sup>

ONE object for which the Bishopric of Gibraltar was established, as some of you may call to mind, was to promote mutual knowledge and friendly relations between the Church of England and the historical Churches of the East. This object my predecessors, and I following in their steps, have endeavoured to fulfil. But in spite of our efforts, many a cloud of ignorance, many a cloud of prejudice, many a cloud of misconception, arising from the deliberate and persistent misrepresentations of centuries, still remain to be rolled away. At Smyrna I find that men are popularly divided according to their religious opinions into three classes, Christians, Catholics, and Englishmen. Last November I had an interview with the Œcumenical Patriarch of Constantinople, and from words which fell from his lips I gathered that even he supposed, or pretended to suppose, that the Church of England was called into existence at the time of the Reformation, and was the recognized head of all Protestant sects scattered over Christendom. Though I assured the Patriarch that the Church of England only washed her face at the

<sup>7</sup> Speech delivered at the Church Congress at Leicester, September 28th, 1880, by the Bishop of Gibraltar.



Reformation, and that she could count almost as many grey hairs as her venerable and orthodox Sister of Constantinople, I am not sure that he was disabused of his error.

Now if we are ever to be brought into more intimate relations with our Eastern brethren, the first step which we have to take is to remove these misapprehensions, and to show by such communications as our bishops and others may have with Eastern ecclesiastics, by the character of the churches which we build in Eastern lands, by the nature of the services which we hold in those churches, by the doctrines which we preach, by the books which we circulate, by the lives which we are seen to lead, and, I must also add, by the judgment and discrimination which we exhibit in dealing with such members of the Eastern Church as may visit these shores, what really are the principles, faith, worship, and discipline of our Church when they are displayed in their true colours.

In this work of refuting misrepresentations, and removing such suspicion and estrangement as misrepresentations have produced, no institution has rendered more signal service than the Anglo-Continental Society, and no individual has rendered more signal service than the zealous and learned Founder and Secretary of that Society, Prebendary Meyrick, as may be seen by any one who will read the correspondence which my friend has lately been conducting with certain distinguished members of the Eastern Church.

Nothing could exceed the heartiness of the welcome which has uniformly been given me by Bishops, Archbishops, and Patriarchs of the Eastern Church, when I have visited such places as Bucharest, Odessa, Constantinople, Philippopolis, Smyrna, Athens, and Cyprus. Now what is the reason why I have been received with so much honour, and with such open arms? What is the reason why Eastern prelates have attended public services which I have held? One reason is that I belong to a Church which is known to entertain very friendly feelings towards the Oriental Church, and which shows the reality of those friendly feelings by abstaining from all proselytizing raids among her flocks. Often have I been thanked for adopting in this matter a different policy from that followed by the American missionaries.\* All praise is due to these American missionaries for their brave, persevering, self-denying efforts in promoting education, in relieving distress and suffering, in furthering the good cause of

\* These missionaries belong to various Protestant bodies in America, not to the Protestant Episcopal Church of America.—Ed.

freedom and civilization. But their policy of inducing individuals to forsake the Church of their baptism and of their country, and then leaving them in the cold, forlorn, isolated position of Christians without a Church, I believe to be a most mistaken policy. Equally mistaken I hold to be that policy which would plant in these Eastern lands a new Church, constructed on the model either of the Church of England, or of the Church of Rome, or of any other Church, actual or ideal. There are enough divisions already in the Church of Christ. If another is to be added, at any rate let not the parentage of this fresh schism lie at our door.

It is lamentable to reflect that not one of these ancient Churches but is at this moment suffering from schism. From documents revealing the inner life of these Churches, which I had the privilege of consulting when I was last at Constantinople, I learnt that the seeds of discord and schism are being sown in the Church of the Chaldean Christians at Mosul, in the Church of the Syrian Jacobites, in the Church of the Gregorian Armenians, in the Church of the Catholic Armenians, in the Church of the Bulgarians in the province of Saloniki, in the Church of the Greek or Orthodox Christians of Bosnia and Herzegovina. Now what enemy is sowing this evil seed? What enemy is endeavouring, partly by intrigues conducted secretly at Embassies, partly by Missions sent directly to these Eastern Churches, to bring them under his yoke? The enemy is no other than that old, persistent, deadly foe to moral and spiritual liberty; that old, persistent, deadly foe to liberty in all its forms, to the liberty of individuals, to the liberty of Churches, to the liberty of nations; that old, persistent, deadly foe to liberty, who in the late war, which, whatever its sins, brought liberty to thousands upon thousands of oppressed Christians, scrupled not to give his sympathies and his prayers to the oppressor, and now scruples not to form an alliance with the same heathen oppressor; which oppressor, perceiving that the suppression of these free and troublesome Churches would relieve him of embarrassment, is only too glad to abet the Vatican in its policy of disintegrating and then absorbing these ancient and hitherto independent communities.

This policy of disintegration, which the Church of Rome pursues, is surely not a policy which the Church of England is going to follow. Our policy should be the direct opposite. Our policy should be to foster all healthy, independent, spontaneous growth,—to uphold the principle of national self-governed Churches; where we see

disunion, we should promote union ; where we see bondage we should restore liberty ; where we see individuals, congregations, Churches, detached from the system to which they rightly belong, we should seek to bring them back again. In any plan which we may entertain for helping these Churches, our first principle should be to do nothing that could interfere with their independence, their authority, their solidarity, their nationality. As we respect and value our own liberties, we should respect and value theirs. Otherwise we are sure to forfeit confidence and to provoke antagonism.

So close is the bond that unites Church and nation in the thoughts of Armenians, Bulgarians, Greeks, that to weaken the Church is to weaken the nation, to disintegrate the Church is to disintegrate the nation, to uphold the unity and solidarity of the Church is to uphold the unity and solidarity of the nation. What, for example, makes a people like the Armenians love and venerate their Church ? What but the knowledge that, scattered far and wide as they have been for centuries, living in many different lands amidst alien races and creeds, but for their Church they could never have preserved their separate national individuality, but would long ago have been absorbed ? What makes Greeks at Athens staunch supporters of their Church ? They may not be very regular in attending its services ; they may not be very orthodox believers in its doctrines ; but they loyally uphold their Church ; and for this reason, that the Church is in their eyes an essential element of the national life ; churchmanship is with them only another name for patriotism.

In like manner I should advise that, whatever project we may form for bringing these Churches into closer relations with ourselves, nothing should be done to interfere with their distinctive forms and usages. We have no thought of changing our own rites and ceremonies, so, unless they be absolutely superstitious, we need not ask our Eastern brethren to change theirs. Any attempt at fusion would be as unadvisable as it would be chimerical. These Eastern Churches are very jealous of their national usages, as the Bishop of Rome lately learnt to his cost, when he ventured to interfere with the usages of the Catholic Armenian, and of the Catholic Syrian Church, and in both cases provoked rebellion by the interference.

Our Eastern brethren may appear childishly fond of kissing those icons or pictures which hang in their churches. They may invoke the saints in the public liturgies. They may render an excessive homage to the Blessed Virgin. They may hold formal and material

views, very different from our own, respecting the Sacraments. They may wear vestments which an English, Scottish, or Irish Bishop might look upon with suspicion. They may attach too much value to the observance of fast or festival, and too little value to the observance of the great moral duties prescribed by our religion. They may not always show a very scrupulous regard for those manly virtues of truthfulness and honesty by which Englishmen set such store. Their clergy may be very poor, and in some cases very illiterate. They may have taken slight pains to keep abreast of modern thought and progress. They may have fed their people on the dry husks of orthodoxy and formalism, and neglected to quicken their mental, moral, and spiritual life. While our eyes are open to these defects, as the eyes of their own Archbishops and Patriarchs, who are generally men of learning and culture, are open, we must remember that it is these Eastern Churches which we have to thank for whatever knowledge of Christian truth, whatever observance of Christian principle, whatever reverence for the name of Christ, still survives in these lands.

We should remember also that the spirit of these people has been broken by ages of mis-rule, that the iron of a most cruel oppression has entered into their soul, and that if men are for centuries treated as slaves, they inevitably acquire the vices of slaves. We should remember, also, to our shame, that during this long night of crushing bondage no helping hand, no words of sympathy, no kindly and brotherly thoughts, reached them from Western Christendom. More than this I might say. Were I to affirm that it is owing to the petty, miserable, despicable jealousies of the great Christian powers, that the chains of this bondage have not been broken long ago, I should be stating a plain historical fact. But I forbear to trespass on this dangerous ground, and will confine myself to the strictly ecclesiastical and religious aspect of the subject.

It cannot be denied that reform is greatly needed in these Eastern Churches. But such reform should be effected within the Churches, and by the Churches themselves. If we come across individuals who are dissatisfied with the doctrine or the ritual of their Church, while we help them with our counsel, and cheer them with our sympathy, we should exhort them not to forsake the Church of their fathers, but to remain there, as centres of life and light to their own people. Our principle should be that of the great Apostle who said, "Brethren, let every man in that state wherein he is called there

abide with God." Alive to the differences which separate us from our Eastern brethren, we should be alive also to those things in which we are at one. We are at one in the reverence which we pay to the same Holy Scriptures. We are at one in having the same Creeds. We are at one in having the same Apostolic orders, and the same Sacraments. This common ground we have already; and we may reasonably hope that as the gates to Western civilization are opened, this common ground will widen.

But we must be patient. Things are not yet ripe for union. Any hasty, impulsive, ill-considered step in this direction would retard, and not advance the cause. The mists of ages are not to be scattered in a day. Estrangements and schisms, which have lasted for twelve hundred years and more, are not to be healed by a single Conference. Much may be done by mutual intercourse; much may be done by friendly discussion; much may be done by acts of brotherly sympathy; much may be done by education; much may be done by good government; much may be done by wise, persevering, energetic use of the opportunities so unexpectedly placed in our hands by our acquisition of Cyprus, and our protectorate of Asia Minor. The eyes of Christians in the East have long been turned to England, as the country whence deliverance would one day come. We have opportunities at this moment of elevating the religious life of the Oriental Churches and of shaping their destinies, such as we never had before, and such as no other nation in the world possesses. Independently of our material power, we have this great moral power, that we are trusted, that we have the confidence of our fellow-Christians, that we are known to be lovers of liberty, and, as such, to be desirous of promoting, and not of prejudicing, their independence. God grant that we may rise to the full height of these opportunities. God grant that we may not belie these hopes and expectations which men build upon us as the deliverers of the East. God grant that we may have eyes to see the suppliant hands which Armenians and other races in Asia Minor stretch forth toward our shores, imploring sympathy and aid. God grant that we may have ears to hear the cry for light, life, and liberty, which has been ascending for centuries to heaven from many an oppressed Church, from many a down-trodden people. God grant that we may burst the fetters of our selfish isolation, and awake to the duty which our position as a living branch of Christ's Catholic Church entails, of succouring in this hour of their sore need these suffering members of our common brotherhood.

The Turkish Empire is fast crumbling to pieces, and hastening to its well-merited doom. To restore, revive, regenerate the old Churches in these land, to turn anarchy and chaos into law and order, is England's great work and mission. The ideal for which, as Churchmen, we should strive, is an inter-communion of national, independent, self-governed Churches, embracing all who accept the Nicene Creed, which, as we all know, before the introduction of the disputed clause, was the one condition of union required by the Church of Christ. None of us may live to see this ideal attained; but the sanguine may reflect that ideals, if wisely conceived, and wisely, bravely, perseveringly pursued, have a marvellous way of working themselves into realities.

LETTERS FROM THE ARCHBISHOPS OF THE ORTHODOX AND  
THE ARMENIAN CHURCH IN SMYRNA TO THE BISHOP OF  
LINCOLN.

THE following commendatory letters, delivered to the Rev. James D'Ombraïn on the occasion of his leaving Smyrna, after he had been British chaplain there for some years,\* on his appointment to a benefice in the diocese of Lincoln, may be of some interest to our readers, as manifesting the friendly feelings entertained by Bishops of the Eastern Churches towards their brethren of the Church of England, and as encouraging a hope that the present political movements in the East may be overruled by Divine Providence for the promotion of spiritual intercourse and interchange of friendly offices, and, if it please God, of Christian communion between them :—

I. FROM THE ARMENIAN ARCHBISHOP.

“Melchizedech, by the grace of God a servant of Jesus Christ, and Archbishop of the Armenian Church of Smyrna,

“To our reverend and beloved brother and fellow-servant in Christ Jesus our Lord, Christopher, Bishop of Lincoln, greeting and salutation in the Lord.

“It has been made known unto us that your learning and piety distinguish you among your fellow-servants of the Anglican Church,

\* “The Rev. James D'Ombraïn, to the great regret of myself and all members of his flock, whose esteem and affection he has won by his zealous services, has just resigned the Chaplaincy for work in England.”—*Bishop of Gibraltar's Pastoral Letter*, p. 40.

as one who had given himself to the study and analysis of the sacred Scriptures.

"But unto us is your name more especially endeared for your love exhibited towards the Oriental Churches, and for your manifold endeavours in promoting kindly feelings amongst all the followers of Christ Jesus. Such godly sentiments do I, Melchizedech, Archbishop of Smyrna, most cordially reciprocate.

"These are to present and commend to your fatherly care and affection our beloved son in the faith, the reverend servant of God, James D'Ombraïn, for many years the faithful priest and pastor of the English Church in Smyrna.

"It has come to our knowledge that this reverend son has, in the Providence of God, been called to exercise his sacred functions under your godly guidance, we do most earnestly assure you that during the ten years last past he has always proved himself a firm and faithful friend of our Church and nation.

"Commending our ancient Church and its suffering members to your prayers, sympathy, and assistance, we send this by the hand of our beloved son and friend, James D'Ombraïn, and we should feel most happy if an opportunity offered itself to exchange correspondence with you.

"Greeting you, dear brother in Jesus Christ, most cordially,

"I remain your humble brother in the faith,

"MELCHIZEDECH,

"Archbishop of the Armenian Church of Smyrna.

"Translated into English by C. W. Papasian."

## 2.—FROM THE ORTHODOX ARCHBISHOP.

"I gladly address your Reverence, saluting you as a brother in the Lord.

"The ministers and pastors, who by Divine Providence are the rulers of the Orthodox Church, regarding the mutual love and harmony of God's holy Bishops as a matter of the deepest importance, and unceasingly offering prayer, public and private, for their mutual union, do not cease, on every occasion that is offered, to render clear proof of this their Christ-loving disposition towards all, and especially, and with greater eagerness, towards the Anglican Church, for which we exhibit unbounded respect in the person of all her members without distinction, but particularly in her more learned and distinguished ministers and pastors—one of whom your Reverence

undoubtedly is, whose fame is great and world-wide for your learned comments on the Holy Scriptures, as well as for the rest of your evangelical virtues.

"For these reasons, your brother undersigned, and with me, the whole Christian community of the God-saved diocese of Smyrna, seizing the occasion of the return home of the very Reverend James D'Ombraïn, lately spiritual father and priest of the Anglican congregation in this city, gladly take the opportunity first to offer to your Reverence the brotherly salutation in Christ, and then to recommend him to your kindness and benevolence; for during the whole of his stay in Smyrna he proved himself in every respect a good and evangelical man, and worthy of his holy office and high mission, having drawn to himself thereby the love and esteem of all who knew him.

"Having performed what is only a duty in giving praise to what is good in the person of James D'Ombraïn, may we be permitted to entreat your Reverence of your kindness to use the great authority which you worthily possess in Church and State, in behalf of the suffering Christians of the East, whose whole condition is far from being satisfactory, for reasons known to all the world, and especially to the philanthropic and large-hearted English. For which we return our hearty thanks in advance, and remain your Reverence's beloved brother in Christ, and ready to serve you in all things,

"THE VICAR OF THE METROPOLITAN OF SMYRNA.

"To the Right Reverend the Bishop of Lincoln,

"the Lord Christopher, in England."

#### A FOREIGN CHAPLAIN'S DIFFICULTIES.

A CHAPLAIN'S work abroad is a difficult one. Any person who has lived abroad in a community of his countrymen, has watched the various phases of life abroad, has marked its temptations, must admit this. The elements with which and upon which he has to work are not merely different to those which he would find at home, but the position of the component parts of those elements is often so entirely changed as to cause surprise.

An Englishman abroad, who has made himself one of his community in his foreign sojourn, i.e. has mixed and consorted with his brethren, takes a kind of rank by his seniority of residence. Because he is not an ambassador or a consul, he does not consider that he has any the less right to give his opinion in conclave, as



decidedly as one or the other, or to go into strenuous opposition if it suits him. "I am just as good a man as he is," is the unexpressed though often ruling idea. "We are all out of England together, and I have as much right to my opinion as the Eltchi himself." Communities are not unlike young colonies; with this difference, that they change every fourteen or twenty-one years, whereas the colonies remain permanent. In every matter of common interest each individual considers not only that he has the right, but that it is his duty to express his own unbiassed opinion, with little reference to that of others in a station above his own. The lines of society meet much more nearly abroad than in England. However much to an outsider's mind these limits must always exist, they have often to be partially ignored. Much must be passed over of social difference, which in England could not be put out of sight. The fact of forming an item in the elements of a community gives a man a status.

Now picture a country parson, fresh from a sphere of English parochial work, plunged into the midst of scenes such as these. At home the squire had his place as his pew. The lord of the manor possessed his own prerogatives, the lay rector his. The retired tradesman, the well-to-do yeoman, the small farmer, had each their proper place in the scale of county society. Whenever special help was demanded, it was only needful to apply to the principal man of the place, and it was granted. If the church required restoring, or some alteration became necessary, the squire had this natural duty to fulfil. Or if he did not entirely do it himself, was looked to to head the subscription and show the way.

Picture an unaccustomed parson finding himself suddenly in a small society, where all distinctions were levelled, and all differences of precedence laid low. Where there was no squire to appeal to, no great man to take the lead. Where each man considered his own opinion the best, and would not abate it one jot or tittle on any one's account, unless convinced. How easy for the clergyman of home fixed ideas to mortally offend without intention. How difficult for him to sift and refine on such combustible materials.

As with the community so with the congregation. One of the special difficulties with which a Foreign Chaplain has to contend is the admixture of elements in his own congregation, not merely socially, but from the point of view of religious creed and belief. In England the man who is not a Churchman does not go to church

but to chapel. He can accommodate himself with any shade of belief, which he may deem most advisable for himself. Be he high or low, or neither, in England he can find what he wants at no very great distance. This cannot be for him out of his own country. In most instances there is but one place of English Protestant worship, and that place a church used for the service according to the Anglican ritual. In some of the larger towns of France and Germany, and even Italy, there are to be found Presbyterian chapels, or chapels of Nonconformist and Congregational tendencies; but the usual representative place of religious consort is the National Church. As the Romans, when they founded a town or colony, marked out the limits and position of their circus or theatre, so an English colony settling down in a foreign town does something of the same kind. As numbers and means allow, the question of building a church comes to the surface. Ere long a subscription list is opened, measures are taken, plans are made, and a church is built. And the building so erected is a church for the ritual of the English Church. I never heard of a Nonconformist chapel being the *first* building erected for English Protestant worship in a place abroad.

These come afterwards. Whether then the Englishman abroad be high or low, or broad, or Nonconformist, sooner or later he will appear in the church of his country, and become one of its supporters, if, that is, he be a religious man at all, and wishes to give expression to his public religious duties. It is easy to see, under these circumstances, what divergence of religious opinion and belief may be found represented by the members of the same congregation. I have known an instance where Presbyterians, Nonconformists of different shades, Baptists, French Protestants, even Unitarians, together with a Church of England leaven all met together Sunday by Sunday, sang the same hymns, joined in same service, and took but little exception to the Athanasian Creed. And yet that service, though rendered simply, was in practice and spirit strictly in accordance with the ritual of the Church of England. I have known a church, too, built with every attention to ecclesiastical design and character, with the avowed intention of exhibiting to foreigners a fitting example of English church architecture. And this church cost a considerable sum of money. Now the most noteworthy fact about the erection of this building was that, of the original committee of seven, only three (the consul, the chaplain, and one other) were members of the Church of England. It may be seen, then, that

Englishmen are disposed to accept the National Church of their country as "representative" when their lines are cast abroad, and that religious shades of belief are sunk for a common end.

But at the same time this goes far to prove the truth of the fact, "An English chaplain's position is a difficult one." He has questions of another sort to solve, difficulties of another kind to meet, than would have been his lot in England. A very little spark will kindle a flame, and one can readily believe that it would not take much to cause Baptists and Churchmen, Nonconformists and Unitarians to clash, or their unity to dissolve into thin air. Or on the other hand, a very slight incentive might become the motive of a coalition which should outvote the wishes of a Church of England minority in any committee of ways and means.

Tenderly has a clergyman abroad to deal with such shades of opinion. He needs not for an instant to give way in ought that is essential or cede an inch of his duties or opinions as concerns the teaching of his Church, the strictness of his own views. A man is thought none the less of, rather the contrary, who keeps to his colours. The conscientious views of a Churchman will always be respected by a Dissenter. But there may be a way of displaying those colours, and of pressing those views, that may be offensive. It is possible to make them have a like effect with sticking a red flag in front of a savage bull; of so rendering them obnoxious as to cause anger and annoyance. On the other hand, there may be a way of keeping to those colours staunchly, and yet to forbear making them the signal of battle.

The difficulties in this respect to many a Foreign Chaplain are of the same class with those of an Anglican Bishop at Jerusalem. A Churchman and a Bishop, he has, if I mistake not (where his rule is admitted), to govern the congregations and bodies of Christians who have but small sympathy with Episcopacy.

The chaplain officiates to a congregation often having small sympathy with the ritual of the Church of England or her observances, to say nothing of the ignorance existing concerning her feasts or her seasons. An example. A notice was once given out by a new chaplain to the effect that the following Thursday being the *Ascension Day*, it would be observed. Indignation was expressed at an innovation, and the reason advanced this—they had never been in the habit of keeping *Saints'-days*.

How little of all this comes within the scope of the duties or

cognizance of an English priest at home. He finds his church, the manner of conducting the service, his schools, his choir, all prepared for him. His predecessor, and his predecessor's predecessor, has had for generations a rule laid down, from which there has been (especially in the country) but little deviation. He has not to consult any Non-conformist tenderesses, in introducing an extra celebration of the Lord's Supper or a choral service. His congregation admit the broad ground of common Anglicanism. If he has to persuade, and endeavour to gain a conviction from his hearers, he can start from this coign of vantage ; his listeners understand or are presumed to understand, the broad basis of departure of his views. He is pretty sure to be borne out by a certain portion of his congregation, and to be able to enlist the sympathies of the rest. At any rate, he knows how he is placed, and with whom he has to deal. He can gauge how far this or that practice may be expedient. He has, too, always this to fall back upon. Those who may not agree with him may always find near at hand that form of Church of England service which may be more suited to their individual views. To leave his church is not to abandon all church-going.

In these days the waters over which each pastor of a flock has to sail may not be so undisturbed as in the times of the good Herbert, or his country parson. But it is a long swell with which he has to contend. The Foreign Chaplain's difficulties are those of a chopping sea. He dips his bows, but it is not always sure how he will rise to meet the next sea. Amidst troubled waters he has to steer his bark, and though there be but one course for him, a straight one, he has sunken rocks to fear and dangerous shallows to avoid, which are not always buoyed.

At the same time, we may not lose sight of this fact. He has opportunities of exhibiting his Church and the working of his church before the eyes of some who in England would never appear within the walls of a church at all ; and this not accidentally or spasmodically, but regularly Sunday by Sunday. From the accidents of a foreign sojourn this is the case. Doubtless many of our Nonconformist brethren in England, if they allowed themselves to know the Church ritual in its purity, and give themselves the opportunity of seeing its working without prejudice, would be more disposed to sink many differences. Their opposition in many instances arises from want of knowledge. In England they would hold that they could not put themselves in the way of gaining that knowledge.

Abroad, in the supposed case, that opportunity of gaining the knowledge without their own connivance (so to term it) becomes theirs. I would hold that we, as English clergymen, have here an opportunity, that want of moderation or too much insistence on certain doctrines does ill to mar. It is an opportunity that is a privilege. It were surely ill for the sake of a pet observance or a fancied ceremony to harden the hearts of such.

In addition to these more important matters, a chaplain becomes, from the nature of the case, much more responsible for the conduct of his service in minor details. His verger, or attendant, or porter, in nine cases out of ten is a native of the country. Naturally, he knows nothing, and has to be taught everything of his duties. When taught, he has still to be supervised, or mistakes will inevitably arise. In his vestry at home a clergyman finds everything ready to his hand. His surplice is clean, his books are prepared, his choir notices are placed. Should there be a celebration, he may trust to the necessary preparations, which he does not personally superintend, being properly made. He need not disturb himself regarding other matters. He may keep his thoughts to his more individual duties, his sermons and the like, up to the last moment, and feel a certain confidence that all will go right.

Abroad, the man who too much trusts to others in these particulars may find himself in strange plight. At the last moment he may discover some case of forgetfulness to have occurred, which it will require all his adroitness to cover or repair. Say, an unwashed surplice laid out for Easter Day use, the vessels for the Holy Communion forgotten, an organ key mislaid or lost. Nay, I have known the church locked, and the responsible janitor to arrive but two minutes before the hour of service, with the excuse, "Please, sir, my watch deceived me." Nothing may be left to others. And the further from England the more need of care in this respect. While even the question of time, where no bells are permitted to be rung, causes often no small derangement of ideas. Which clock shall be followed, the Hôtel de Ville clock, or that of the Public Museum, or the time of some adjoining church clock? Add to this the difference of Oriental and European computation of time, in some farther removed places, where even in their own arrangements, each day's hour differs, and the difficulty of bringing a congregation together punctually becomes no light question of difficulty. Matters of detail of this description are trying in themselves, and especially trying on a Sunday morning when a

man desires to have his thoughts undisturbed for his own special work.

Excepting in the case of the Diocese of Gibraltar, chaplains on the Continent are left very much to their own devices. The Bishop of London in cases nominates, always licenses, and has the nominal control of these chaplaincies. But the many calls of a diocese such as is London leaves little margin to devote attention to outlying places. In England, if he will, a clergyman can appeal to his Ordinary, and have a question settled in case of difficulty. He can obtain a *viva voce* solution in a personal interview, by calling at the palace. At the expense of a few hours' sacrifice of time, he can usually achieve this. Or he has his Archdeacon or Rural Dean, or personal clergyman friend, whom he may consult more privately.

A chaplain abroad is debarred from anything of this kind. He is thrown very much on his own resources, and must use his own discretion and tact. He can indeed write to his bishop, and is assured of a courteous and ready reply. But such communications often do not reach the bottom of a matter. A personal interview often involves a journey more or less expensive, and the chances of reaching the bishop are precarious. Not the least of the difficulties of a chaplain's position arises from this isolation. He may have no brother clergyman near him to turn to, and he must think and act as seemeth him best. In many instances there may be no difficulty in arriving at a decision, yet the matters brought before him are often curious.

I remember in a far-off chaplaincy, and a centre meeting-place of Eastern and Western peoples, the following curious incident taking place: Having been out in the desert during the greater part of the day, I returned home in the cool of the evening. A note awaited me to the following purport: "Dear Sir,—I have arrived from — by this day's mail, and my intending wife reaches this place by the evening train, which brings up the passengers from —. Would you be so good as to marry us to-morrow morning at 7 a.m., as we are desirous of returning together to — by the mail which leaves at eight o'clock?" To say nothing of canonical hours, the Foreign Office regulations were very strict and precise with regard to the marriage of British subjects out of Europe. Six weeks' residence, if I remember right, were required of both of the parties in the place before any marriage could have consular authority for being solemnized.

On explaining this to the intending bridegroom, he was quite

taken aback, as might be expected. His calculations had been made to return to his post a married man. He must either then return still intending, or remain the requisite six weeks at the place of meeting. What was to be done? The consul was appealed to. A special licence was proposed, an appeal to the bishop at Jerusalem, an expedition to Malta, were suggested, without helping on the matter. After all, the only solution that could be arrived at was that the couple should remain where they were, and fulfil the requirements of British law in a foreign land. This was happily brought to a conclusion some six weeks later to the satisfaction of all concerned.

As a pendant to this, the following. I was told a native woman of the country was very anxious to see me on particular business. She was a Copt, and could only tell to me that which she had to say. I went. Hardly had I entered the room, when a veiled figure went down on her knees, kissing my feet, and showing every token of Oriental respect and reverence. Something was evidently wanted. Such demonstrations are always the precursor of a favour to be asked. Then the truth came. The poor woman had a husband. He beat her, he took all her earnings. He deserted her. Could I do her the extreme favour of divorcing her from such a monster? If I only would make her free she would never cease to bless the day which brought her to me. She would ever pray for me." It was some time before the petitioner could be persuaded that even an English "Hasees" had no power to grant such a request. He could bind, but he could not loose.

More than once, too, I have been applied to to perform the marriage ceremony for a deceased wife's sister. In these instances the application is always made in a semi-mysterious kind of manner.

A visitor requests an interview. He is wishing to be married, but quietly. If it could take place at an early hour, it would be a great convenience.

"Yes," I answer, "by all means, if the affair is in order. Have you applied at the Consulate? There is a necessary form to be gone through."

"Well, no; to tell the truth, we do not care for the civil ceremony. We should be quite satisfied with the religious ceremony at your hands."

A good deal of time is wasted in explaining that between British subjects abroad the consular sanction is absolutely required. Then, little by little, oozes out the truth; and after some beating about the

bush, the confession is brought out, "To tell the truth, the lady is the sister of my late wife."

It is necessary to exercise a certain amount of caution in any sudden requests that are made to one in this manner. There is usually something wrong when the matter is pressed as so very urgent. And provoking as in the case of straightforward people the delays imposed by consular strictures may be, their necessity is daily proved.

As a specimen of what a chaplain may be asked to do, and is expected to include within the range of his duties, the following is not a bad example: I was awoke early one morning at C—— by being told that an Englishman desired to see me immediately on most important business. Hurrying in, I found a fine-looking man pacing the room in a considerable state of excitement. I divined it must be some one *in extremis*, requiring immediate attention. What could I do, and how could I help my visitor? "I want you, sir, to be so good as to find my wife." And then came out a story of desertion, and sorrow and indignation. In conclusion, "Now, sir, if you will do this for me, I shall be eternally obliged. I know that she has taken the steamer down the river to Düsseldorf, but she has not got much the start of us. I cannot well leave my business, but if you will take the first boat down, and overtake and persuade her to return, I need not say you will render me an especial service, and I shall of course be happy to pay all your expenses!"

It was in vain I pointed out that a lawyer would be the proper person to whom to address himself. No; if the clergyman would do it, it would be so much better, and cause much less publicity.

As it was Saturday, I was able to take my stand on the fact of my necessary presence at C—— for the Sunday duty, which would inevitably prevent my setting off on a chase which was certainly wild-goose-like in its prospects. It was with some difficulty that I was able at last to persuade him to have recourse to some other means of attaining his wishes.

G. WASHINGTON.

## HISTORY OF AN ENGLISH ROMAN PRIEST.

I WAS born son of a ploughman on the estate of ——. At the age of twelve I was informed by the chaplain that I had a vocation for the priesthood. Mr. ——— had resolved to "patronize" me, i.e. to pay for my education as a "church-boy." Our family was large and my father willingly gave me up. For some months I remained



as the chaplain's page, served his mass, &c. Very often the young masters came to play with me—a "great honour," as I was told. They often gave me a kick or two, but I soon learnt to accept that as quite natural. At thirteen, I was sent as a "church-boy" to the school: from that moment all relation with my family ceased. The gentlemen's sons might go home for the holidays, not we church-boys, lest our poor homes might "lower us" in our bringing up. On the whole I was happy there—the living very good, to what I had been used to. I became fat and sleek. I was not troubled much with study, for church-boys don't go up to the London University Examinations. A little bullying from the "gentlemen's sons" had to be borne, but the authorities wished us to remember that we were merely charity-boys. Plenty of lying and tale-bearing. Obedience was the one virtue inculcated—to take no thought for ourselves, but to give up ourselves entirely into a superior's hands, to be "like a walking-stick," to be ready to believe, if we were told to, that two and two did not make four. There was not one of us but would not have done any sin if commanded; for we were taught that if a superior commanded what we had hitherto thought to be sin, it would be presumption not to think that he knew best: thus, I have heard priests, and learned converts too, say that they would offer babies to Moloch if the Pope ordered it. Only an exterior, *ex-officio* religion was cultivated. Such things as racing, card-playing, and moderate gambling, we were taught, were very allowable for laymen. Our Sunday evenings were often given to private theatricals, and *tableaux vivants* representing sacred subjects. Lies were common among us—so many kinds being "perfectly allowable." Though cruelty to animals is contrary to natural religion and condemned by pagans, it was not condemned by the authorities. Tormenting flies, mice, &c., was a "natural amusement" smiled on by our guides, and we knew nothing of the Scriptures and what they say on the matter. The moral tone of the school was deplorably low, owing partly to the cold, coarse, formal way confessions were conducted. There was once an under-master who took to petting me: for a season I enjoyed the pleasure of being a favourite, but at what a price! He was suddenly removed. Then I was in the position of a disgraced favourite. A prefect, whom I had before angered, accused me now of breaking a window which a baronet's son had broken. For a penance I was condemned to a caning—the prefect had to give it. He stripped me and gave me a cruel beating, the baronet's son looking on and laughing. This will show what a spirit there was in

that house—even the Fathers seemed to like to receive insults from a few rich boys. I had often to lick the cross on the floor with my tongue, or to take my meals on my knees. At twenty, the seminary : the course of moral theology there made me familiar with the greatest grossness. What young man could keep his purity when he is asked to consider such questions? At twenty-four, priest. Made chaplain to a gentleman (my own will not consulted, and bishop arranges salary) ; obliged to allow him to break promises : this by bishop's order. His wife, a delicate *dilettante*, who had communion inside the altar-rails, not to be beside the poor. I displeased her by not believing in her tales of angelic visits ; she was an habitual liar ; she got me removed, sent back, and finally recommended to join an Order. After some years in England, I spent a winter in Rome. I was appalled at the heathenism of the people ; they have no idea of religion. Week after week "good Catholics" come expecting to be absolved of the same disgraceful sins, with no sorrow, but "attrition," and if you are not an easy confessor take care lest you are denounced as "not thoroughly Ultramontane." There is a powerful princess in Rome who has a son a "saint ;" priests there show their orthodoxy by getting bits of his toe-nail as a relic ; he is known to be a liar, but the Blessed Virgin has shown him the "Sacred Heart." Then dispensations are openly given in exchange for money. And look at the masses for the dead ! never said for nothing, sending the rich to heaven, while the poor must wait in purgatory. No one has any idea how bad it is. I have known young people recommended to worship other parts of Our Lady's person as well as her Sacred Heart. There are many bad priests who *do* corrupt children in confession, and they teach them to worship only the saints and Our Lady, and say that her flesh is in the Sacred Host, to be worshipped. There is fearful corruption. Attention should be drawn to the *practical* working of our Church, instead of its theory. Good men like Cardinals Manning and Newman knew nothing of the latter when Anglicans, and have shut their eyes to it since. Things are worse than is known.

NICODEMUS.

#### RELIGION IN NEW MEXICO.

THE recent appointment of a Bishop for the Missionary jurisdiction of New Mexico and Arizona, at the General Convention of the American Church, makes the following account, by the

Rev. H. Forrester, of the state of religion at present prevailing in that country doubly interesting :<sup>1</sup>—

“The prevailing religion in New Mexico is Roman Catholicism. The American population is divided here as it is elsewhere, except that perhaps a larger proportion here professes no religion at all. Among the New Mexicans there are a few Baptists, some Presbyterians, and some Methodists. The last two have each several Mexican preachers. The number of their lay-members is not easily determined, as there is reason to believe that the Methodists report as belonging to them a number of Baptists who, having no minister of their own, avail themselves of the services of Methodist preachers for marriages and burials, and go to their meetings. Taking out these few Protestants, the New Mexicans are Romanists. They are not all *devout* Romanists, by any means. Very many of the men are indifferent to the claims of religion ; but they are nominally Roman Catholic Christians, and go towards making up the 200,000,000 people claimed by the Roman Church. The devout are found among the women. They are the ones who frequent the confessional, make up the bulk of the congregations, swell the processions, and attend to religious matters generally. It is through them that many of the men are kept in subjection, and made to pay tithes and other perquisites claimed by the clergy. These things are what constitute religion in the Roman sense, and they who do them are the faithful. It seems that good morals are not necessary to religion in this branch of the Church Catholic. It does not appear to be very deeply concerned as to whether its members are chaste, honest, truthful, merciful ; but is content if they will only admit its claims, submit to its authority, and pay for its services according to the tariff. This is the impression one gets out here.

“Yet the outward appearance of things is better than it used to be. Romanism here at the time of the American occupation was a good example of what it is *naturally*. It had not been either hindered or helped by contact with any other form of Christianity. Church and State were united, and the latter was the obedient servant of the former in all that pertained to ecclesiastical matters. Tithes, first-fruits, and fees were collected by process of civil law, when not paid from a sense of duty. The people generally were very ignorant ; and many of the clergy, besides being little more learned than their parishioners, set them an example of licentiousness, profanity, and

<sup>1</sup> From the (American) *Church Eclectic*, Feb., 1880.

unmercifulness. Concubines were openly kept; the cock-pit and the gambling-room were the chosen places of clerical resort on Sunday afternoons; and the poor were often grievously oppressed for the payment of Church dues and fees. The Bishop of Durango held jurisdiction here, but he was too far away to *exercise* it much.

"A few years after the American occupation, Santa Fé was made an episcopal see, and a French priest was consecrated to it. He had a good deal of trouble for some years. The New Mexicans resented the appointment of a foreigner, and made it as unpleasant for him as they could; even charging him with robbing the churches and appropriating their property to his own uses. Little by little, however, he got rid of the old Mexican clergy, and filled their places with countrymen of his own, imported for the purpose. The secular clergy of to-day are nearly all Frenchmen. Some of them are men of good repute among their people, but a good deal is said about the vices of others of them. Charges of rapacity and extortion are frequently heard. There are stories of bodies left unburied for days because burial fees could not be paid, and of widows and orphans being mercilessly deprived of all their living that the body of the husband and father might be put out of sight. Many such stories are rife among the poor, who seem generally to regard their pastors as hard masters.

"It may be asked why the poor sufferers submit to such gross impositions. Ah! moral coercion is the most powerful of engines. As long as people can be made to believe what Rome teaches, they will submit to a good deal before they will suffer the bodies of their loved ones to be buried in unconsecrated ground, and to almost anything to save themselves from that excommunication which they are taught will for ever bar against them the gates of heaven. Many of the people, however, are less credulous and less submissive than they used to be. There is a spirit of inquiry abroad. Contact with Americans is doing something towards opening the eyes of the people, and as that contact becomes more intimate it will lead to a great change in the religious status. Anything that will teach the people to use their reason and to think for themselves will help to free them from their mental and moral slavery. A good common school system is the great desideratum, however. The people need to be taught the national language, so that they may read our literature, and become acquainted with the spirit of American institutions. They will then learn that there are many more things in the world

than they ever dreamed of under the teachings of the Roman philosophy. This is what the clergy dread, and they do, and will do, all they can to prevent it. So long as they can control the Legislature, New Mexico will have no common school system worthy of the name.

"A few years ago some Italian Jesuits, who had been expelled, it is said, from their native country, came to the Territory. These were followed by others at various times, and now they have charge of two or three parishes and have a school at Las Vegas. They also publish a weekly paper in Spanish at that place. They are here, as everywhere, very active in upholding the most extravagant claims of the papacy, and are very bitter in opposing the establishment of public schools. Their paper is now carrying on a war with the Territorial press generally, mainly on the question of education and in defence of themselves. They seem to have constituted themselves the leaders of the Church here, and the exponents of its teachings. The tone of their paper is exceedingly arrogant; so much so that one cannot but be both amused and provoked at their assumption. One who did not know better would be led to suppose from their utterances that only they and those who agree with them possess any learning or ability, any wisdom, truth, or any other virtue. No matter how completely they are beaten in an argument, they hide their defeat under a flourish of trumpets and shouts of victory, or craftily raise some new issue to take away attention from the old one. What with bold assertions, evasions, changes of base, introduction of irrelevant issues, and taking advantage of the not unfrequent and sometimes serious blunders of their adversaries, these skilful dialecticians keep up a great show of power, and give their opponents plenty to do.

"One cannot but admire the energy, zeal, perseverance, and pluck displayed by the Jesuits, and must lament the perversion of so much valuable power. At the last Legislature they thought they had succeeded in accomplishing one of their most cherished designs. They had introduced into the preceding Legislature a bill incorporating 'the Jesuit Fathers in New Mexico,' and giving them special privileges. Of these the most important was *the right to hold an unlimited quantity of property for ever free from taxation*. The bill failed at that time on the distinct ground that it was in violation of the 'organic act.' Disregarding this, they made another effort when the next Legislature came together, and the bill was passed. The Governor—Axtell—vetoed it, and plainly showed its unconstitutionality. They then foolishly forced the bill over the veto, and the

result of such high-handed folly soon showed the legislators that they had made a serious mistake. They found that they had been led into an ugly position, and the influence of the Fathers was lost for the time. The matter was brought before Congress, and that body by an unanimous vote annulled the Act, leaving the Jesuits with nothing but a bad record and impaired influence.

“One thing in which the clergy generally are at a disadvantage is their seeming inability to understand and appreciate the great principles that underlie our political and social system. Only last spring the Vicar-General issued a bombastic and silly ‘official notice to the Press of New Mexico,’ denouncing the said press as ‘infidel, shameless, venal, &c.,’ for its advocacy of the public school system and its treatment of the Jesuits, and making a formal protest, in the name of the archbishop, against this ‘unworthy conduct.’ This precious document excited the indignant contempt of the Americans and of the most enlightened of the Mexicans, and covered the Vicar with ridicule. The press very naturally took it up, and for some weeks there was a running fire of indignant protest, contemptuous comment, and scathing ridicule. The present controversy between the Jesuits and the secular papers would probably not have been carried on as it has been had it not been for the ‘Vicar’s Bull,’ as the ‘official notice’ is called. The Jesuits have had to bear the consequences, and have been the real sufferers, as it has led to a good deal of plain talk about them, and to a presentation of the dark features of their character and history. Unfortunately, the New Mexicans generally see only the Jesuit’s side of the discussion, whilst the Americans see only the other side. There are a few exceptions, in persons who read both languages, and are sufficiently interested to read both sides. This requires more patience than most persons possess, as the verbose effusions coming from the Spanish side are very trying to that quality, as well as to all one’s impulses of justice and fair play. In the name of the latter it must be said that one is sometimes sorely tried by the other side, too. The controversy must go on, however, until it becomes a national one, and until some satisfactory solution of the question of the powers of the State and the province of religious bodies in matters of education is attained.

“Many of the old religious customs still prevail here. There are processions on various occasions. That of Corpus Christi is the principal one. The host is carried through the streets under a gorgeous canopy, and domestic altars are erected in front of some of

the houses, that it may rest thereon and bring down a blessing on the pious builders. As many as 1500 persons, mainly women and children, have been seen in one of these processions at Santa Fé. Images of the Blessed Virgin and of various Saints are carried in processions when rain or anything else is needed, and when dangers threaten. Each town has its patron Saint, whose day is celebrated by services in the church, feasting, and amusements of various kinds. Bull-fighting is not entirely out of fashion on such occasions, and gambling, especially a game called 'chusas,' is almost or quite universal. The 'Flagellantes' survive here in the Penitentes. In Lent, and especially in Holy Week, these poor wretches subject themselves to severe sufferings. Some of them carry immense crosses, others beat themselves or are beaten with cacti, and these and other barbarities are often kept up until exhausted nature gives way and the sufferers can bear no more. It is said that in some cases men have actually been permitted to die bound to the cross. Some of the clergy discourage these things, and few of the churches are now open to the order; but in some country neighbourhoods, where it is strong, it seems to be allowed to do as it will. In some of the churches the crucifixion is said to be acted on Good Friday, and in many of them an image representing the Lord's body is laid out before the altar.

"The true and legitimate Catholic Church of the United States of America is the only body capable of remedying the religious evils that exist here. Rome is apparently beyond reformation. Ultra-Protestantism, having no historical character, no ritual worship, is not adapted to this race, and can never produce any deep and lasting impression upon it. It remains for Anglo-Catholicism, as the true representative, in this country, of Primitive Catholicism, to redeem this race from its present sad condition, and to save it from the depressing bondage and the puerilities of Romanism on the one hand, and from the cheerless negations of unbelief on the other. God grant that the Church may soon be aroused to a realization of her responsibility and her privilege in this matter, and be led to the performance of her duty. Hitherto she has been grievously wanting, having done absolutely nothing. There ought to be four clergymen here now to attend to the American population; and any effective beginning among the New Mexicans will require at least two more."<sup>3</sup>

<sup>3</sup> "The Church of the Anglo-Saxon, or English-speaking people, which is catholic, and also reformed and protestant, must make her influence felt, if the future of these Territories is to be what we hope; if its civilization is to be progressive, and its society homogeneous with that of

"The Pueblos are a very interesting people. There are, according to official figures, 8400 of them in the Territory, living in nineteen villages. In religion these Indians are nominally Roman Catholic Christians, but they worship Montezuma as faithfully as they ever did; the cacique being a sort of pagan priest. After about three centuries of nominal Christianity, they know absolutely nothing of the relative positions of the three persons in the Godhead; and seem to regard the second and third Persons, *together with Montezuma*, as a higher kind of Saints, *giving Montezuma, however, a decided preference over the Holy Spirit*. At the village of Taos, the sacred fire still burns. The ancient religious dances are kept up, the only apparent difference between the ancient and modern customs being that the names of our Lord, the Blessed Virgin, and the Saints are added to that of Montezuma in the prayers. Here is an admirable illustration of the methods of the Roman Church, and of their results. The people were driven to a nominal acceptance of Christianity, as taught by Rome. They submitted to the Papacy, received baptism, performed the outward duties required of them, paid tithes and fees, and Rome was and is satisfied. Here is another sum of several thousands, going to swell the number of Roman Catholic Christians. Would to God that all the 200,000,000 were as good people, morally, as are these poor Indians. Their paganism seems to be the salt that preserves them from the loose morals so largely prevailing among the lower classes in most regions where Romanism is the religion of the people.

"H. FORRESTER."

### LEGENDS OF MADAGASCAR.<sup>3</sup>

"OUR savans of the present day need not think that they are original in deducing the human race from the animal creation. A tribe of the Malagasy believes itself to be descended from the

the nation. It is believed that this Church is peculiarly adapted to the work to be done here. Its catholic creed, its staunch orthodoxy, and yet large-hearted liberality in matters of opinion; its catholic ritual, its apostolic spirit and missionary energy, would seem to make it the evangelizing and educational agency which is needed, and to which success, if true to herself, will be secure. A spurious catholicity, whose influence has been dominant and unresisted for the last 300 years, has left this people what you find them to-day. A true catholicity is requisite to elevate and Christianize them. Will not this Church gird herself for this work? The clergy should learn the Spanish language. Divine service should be celebrated with due pomp and majesty of ritual. The teaching office should be magnified. The Gospel should be presented in all its divine fullness and simplicity. The faith in Christ as presented by the Church must be made to this people the power of God for their salvation."—*From the Address of the Right Rev. J. F. Spalding, D.D., Bishop of Colorado and Provisional Bishop in charge, delivered in the primary Convocation of the Missionary Jurisdiction of New Mexico and Arizona, May 4, 1880.*

<sup>3</sup> Abridged from *Les Missions Catholiques* of Oct. 29th, 1880.



Bahokato, a short-tailed ape, whose cry, much resembling the voice of a man shouting, is often to be heard in the forests.

"The legend, from which this belief arose, relates that a man condemned to death fled across the open ground from his executioner. He succeeded in reaching the forest, and threw himself into some bushes at the foot of a tree. The pursuer arriving at the spot, to his great surprise, saw only a grimacing monkey on one of the branches, instead of the pale and terrified man whom a moment before he had perceived attempting to climb the tree. 'It is very strange,' he said to himself. 'I was pursuing a man, and he has changed into an ape! He must, most certainly, have been innocent.' He retraced his steps, and the man-ape plunged into the forest and afterwards became the ancestor of a race of apes. It was not long, however, before the descendants of these apes were born in the shape of men. Their posterity live on the edge of a forest on the eastern side of the island. They respect the Bahokato and regard him as sacred. Travellers who attack this ape bring upon themselves the resentment of his descendants. A French missionary named Pagès accidentally shot one of these creatures while aiming at some birds. Proud of what he had done, he proposed to make a stew of the meat and to take the skin for fur. But when he made known his wishes to the natives who attended on him, they claimed the body with lamentations and cries, as being that of their ancestor. The missionary was amused, and declined to give up his game; whereupon the men broke out into revolt, and declared that they would not guide him one step farther. Alone in the forest, the hunter had no alternative left but unwillingly to resign his prize. The body of the ape was interred with all honour. His sons enveloped him in the usual winding-sheet, and laid him in a grave, tearing their hair, and rending the air with their lamentations.

"There is another sort of ape, which was originally born a man, on the island. The Rajako entertains a profound hatred of women, and for this reason. While in human form, he married a woman famous for her sharp tongue, who always considered it a point of honour to have the last word in any domestic dispute. One day, while the couple were seated in the chimney-corner enjoying their mid-day meal, a quarrel arose. The woman, obeying the law which ordained that she should serve her husband, seized a large spoon to empty the rice from the pot into some large leaves which are used for such purposes in Madagascar. It must here be noticed that a

doom existed which forbade Rajako to touch the instrument which his wife was holding, on pain of heavy misfortunes. He knew this, and was cautious for awhile, but at last, exasperated by the torrents of abuse which rained upon him, he forgot all, and came within reach of the fatal spoon. Whether it was malice, hastiness, or simple necessity which induced the woman to hurl the instrument at the head of her husband, is not known. But at that moment Rajako turned from a man into an ape; he shambled to the door, climbed on the roof, and leapt from thence to the bough of a neighbouring tree and disappeared into the forest, where he has remained ever since. His widow did not weep at all, and Rajako vowed eternal vengeance upon her, her children, and all her sex.

“Many tribes on this island trace their descent from the alligator. According to their account, both caymans and men were greatly astonished one day, the former at becoming men, the latter at the disappearance of many of the caymans. Unhappily, the metamorphosis was not universal; the biped descendants, furious at being devoured by their implacable brethren, threatened reprisals. A treaty was made, and after some negotiations, man promised not to hunt his brethren, and the cayman undertook to abstain from eating his kinsfolk, but to content himself for the future with stray dogs, sheep, or cattle. It was also stipulated that every faithless cayman should be impaled. Both sides swore solemnly to the treaty, but, alas! all laws find transgressors. The caymans often broke the agreement. Some attribute this fact to the prodigious longevity of the animal, others to the length of its snout. It still eats men, whether from forgetfulness or through old habit it is not known. As soon as the crime is discovered it is published throughout the land. The chief of the tribe, or, in his absence, some old man well versed in the customs of the country, betakes himself to the borders of the lake, at the head of the whole population. Then he proceeds according to rule, instituting an inquiry, and making an official report, after which he addresses his brethren of the lake, calling to their mind the solemn compact made by their fathers, and adjuring them to give up the culprit, by obliging him to bite the baited hook which he throws into the water. Then all retire, and preparations are begun for the approaching execution. The next morning the same magistrate, followed by the same people, repairs to the place of the crime; it is the spot where the hook should already have captured the culprit, and here the expiation is to take place. The

women bring balls of fine but strong silk, and the men sharply-pointed stakes. On reaching the spot, they probably find their victim ready, for there is usually some inexperienced cayman which takes the bait, regardless of consequences. He is saluted by a terrific yell, which announces the approaching execution. The animal struggles and tries his utmost to get free, but in vain, for he is securely entangled. In this situation he is forced to listen to the statement of the magistrate, who, after excusing himself for being obliged to fulfil his painful duty, proclaims the crime and passes sentence of death. The executioners then advance, and plunging their stakes into his body at length put an end to him. The women next wind the body from the head to the tail in the silk which they have prepared, and with many tears and much mourning the animal is carried to its place of burial. A mound and headstone are afterwards raised over the spot.

"Some castes trace their origin from the canine race. They have thick skulls, short noses, and remarkably strong teeth, not unlike those of a bulldog. The first type were a couple of twins, brother and sister, and, before dying, they cursed those of their descendants who should ally themselves to strange castes. Their prohibition is religiously observed to this day by their now numerous progeny.

"There are some who believe that the wild boar is their ancestor, metamorphosed in times long past. This tribe will never slay one of those creatures, which rove about unmolested in large bands, ravaging the crops. No one dreams of destroying them; each man prefers to guard his field by day and night for the necessary four months rather than run the risk of slaying his grandfather.

"Others are proud of belonging to a race of sheep, and they never touch mutton. All their misfortunes proceed, they believe, from their having accidentally tasted it, or having inadvertently trodden underfoot some of the wool fallen from the backs of their relations.

"These separate tribes all respect each other's origin, and believe implicitly in the traditions which have been handed down to them."

M. H. M.

## Notices.

**Memoirs, Incidents, and Reminiscences of the Early History of the New Church in Michigan, Indiana, Illinois, and adjacent States, and Canada.** By the Rev. G. FIELD. [Toronto, New York, and London, 1879. Sm. 8vo, pp. 368.]

The New Church to which this book relates is that which is vulgarly known by the name of "Swedenborgian." The author has laboured for the last forty-three years, as a lecturer and minister, in promoting the extension of that Church, and advocating its peculiar doctrines in those parts of the United States and British North America which are mentioned on the title-page. It does not appear that the spread of Swedenborgianism has been very remarkable, but Mr. Field himself is evidently a shrewd controversialist and a clever speaker. One telling point in his lectures was the explaining of the early chapters of Genesis in such a way as not to conflict with modern science. They are held to be wholly allegorical, relating to changes in the moral and spiritual world, and not to be in any sense histories of a physical creation, fall, or deluge. According to the odd phraseology of the New Church, the Divine Word was at first naked (that is, the allegorical sense was the only one throughout the first eleven chapters of Genesis); but afterwards it was clothed (that is, there was a literal sense, which was true, although still subordinate to the hidden meaning), but this clothing was for protection, becoming thicker as it was necessary more and more to preserve from profanation the holy things of the internal sense. "For over all the *glory*, it is written (Isa. iv. 5), there shall be a *covering* or *defence*" (pp. 85, 86).

The New Church is formally heretical with regard to the doctrine of the Trinity. It teaches that there is but one Person in the God-head, who is the Lord Jesus Christ. The names of Father, Son, and Spirit are given to Him to denote various aspects of His dealings with man. The main arguments in favour of this view seem to be derived from insisting strongly on the word "Person" as implying distinctness and independence of will and action and being, and thus accusing the catholic doctrine of virtual tritheism. The argument from Scripture (pp. 310—313) does not appear to us likely to overthrow the creeds of the Church.

The chief attraction which the Swedenborgian system presents to some minds lies in its disclosures about the state of the soul after death, and the nature of the spiritual world, together with its ingenious theory concerning the influence of the spiritual over the natural and visible world (cf. pp. 332—341). By an outsider, many of the pretended revelations of modern spiritualism would be deemed cognate with Swedenborg's visions ; but Mr. Field looks upon spiritualism as adverse to the New Church. At Detroit he was engaged in a lively controversy with a Baptist minister, who charged Swedenborg with teaching gross immorality in the treatises on *Conjugal and Scortatory Love* (pp. 133—178). Our author's defence of those treatises is remarkably clever ; and, though we think that it is insufficient, we still are ready to admit that the charge of immorality should not be brought against the New Church simply because some of the voluminous writings of its founder contains strange and coarse speculations about the reformation of those who are sunk so low in vice as to be impervious to higher thoughts. The moral teaching of the New Church is thus set forth in the preface to the book before us.

“If I would be saved, I must shun all evils as sins against God, and live a life according to the Ten Commandments. Charity, Faith, and Good Works are unitedly necessary to man's salvation ; since Charity without Faith is not spiritual, but natural ; and Faith without Charity is not living, but dead ; and both Charity and Faith, without Good Works, are merely mental and perishable things, because without use or fixedness. And nothing of Faith, or of Charity, or of Good Works is of man : but all is of the Lord, and all the merit is His alone. . . . All religion has relation to life ; and the life of religion is to do good.”

With such doctrines as these we have no very great fault to find ; but it hardly needed a new revelation to bring them to light.

Mr. Field very strongly maintains that his Church is a *New* Church, and not a schism or offshoot from any existing body of Christians. With all Christianity before Swedenborg he holds that it has little or nothing in common. “It will be the crown of all the preceding Churches, and will endure for ever.” It is rather surprising to find that this “New Jerusalem” is distracted by differences of opinion, which strangely resemble the disputes that occur in the worn-out old Churches—disputes about ordination and the sacraments. Mr. Field himself seems to have been driven from the pastorate of one congregation because he would not admit to the Lord's Supper those who had not been baptized into the New Church with proper ceremonies. He argues, consistently enough, that

baptism into the Old Church cannot suffice for admission into the New, which is a wholly distinct body.

A great portion of this book is taken up with lists of names and minute details about the small concerns of a small sect, which can have no interest beyond the community, and beyond the locality to which they belong. But one who wishes to study the various waves and tides of religious thought in America will find phenomena here recorded which may be worthy of his observation.

**L'Ane.** By VICTOR HUGO. [Paris, Levy, 1880. Pp. 171.]

We refer any one who desires to see a just and able appreciation of Victor Hugo's literary merits, to the *Monthly Packet*, in which very valuable sketches of French literature in the early nineteenth century, by the author of the *Atelier du Lys*, have been for some time past appearing. This book will not increase, though it will not injure, his reputation. It consists of a criticism of the progress made by man, put into the mouth of an ass, who has become a student of philosophy; the idea being that though the ass can see no good results from human effort after advancement, and the philosopher is unable to silence his taunts, the poet can see through present confusion to the future splendour that is to be. There are sparkles of genius thrown broadcast over the pages, but there is little that is either instructive, or amusing, or touching in them. Perhaps the most attractive part of the work is an undertone of pathetic moaning over the ignorance of man. Thus,—

“ Voir le fond du ciel noir et le fond du ciel bleu,  
 Homme, cela n'est pas possible, et j'en défie,  
 Christ, ta religion ! Kant, ta philosophie !  
 Le gouffre répond-il à qui vient l'appeler ?  
 Non. L'effort est perdu. Déchiffrer, épeler,  
 Apprendre, étudier, n'est qu'un pas en arrière.  
 L'esprit revient meurtri du choc de la barrière ;  
 L'homme est après la marche un peu moins avancé.  
 Hélas ! X.Y.Z. en sait moins qu'A.B.C. !  
 L'espérance a les yeux plus ouverts que l'algèbre.”—p. 35.

Again,—

“ Ce combat des penseurs est sublime. A merveille.  
 Qu'en sort-il ? Baal meurt, l'ours fuit devant l'abeille,  
 Soit. On lutte, on s'acharne, assaut, mêlée à mort !  
 Et la science pique et la sagesse mord ;  
 Que reste-t-il au cœur, la bataille finie ?  
 Hélas ! la nudité d'une immense ironie ;  
 Tous les profonds instincts glacés et grelottants ;  
 Kant, ce n'est pas cela que de l'homme j'attends.  
 L'esprit triomphe. A bas le vieux dogme ! on l'écrase,

Il tombe ; le passé s'effondre ; table rase ;  
 Bien. Plus je suis vainqueur, plus je suis assombri.  
 Une negation est un sinistre abri ;  
 Où mettrai-je mon âme ?"—p. 51.

" L'effort est vain ; après toutes sortes d'essais,  
 Le joug tient, la douleur persiste, le mal dure,  
 Vous ne détruisez pas la fatalité dure,  
 La loi de nuit, la loi de mort, la loi de sang.  
 Ah ! le malheur appelle, et l'homme dit : Présent."—p. 106.

" Votre philosophie admirable, au fond, qu'est-ce ?  
 Rébellion, alors qu'il faudrait méditer ;  
 Ou résignation, quand il faudrait lutter."—p. 112.

" Ce monde est un brouillard, presque un rêve, et comment  
 Trouver la certitude en ce gouffre où tout ment ?"—p. 145.

The ass at last disappears with a bray, "avide d'ignorer" (p. 150), leaving Kant sad and unable to answer him. This the poet undertakes himself to do, in some very fine concluding lines, which recall a well-known passage of Tennyson :—

" Tout marche au but ; tout sert ; il ne faut pas maudire.  
 Le bleu sort de la brume, et le mieux sort du pire ;  
 Pas un nuage n'est au hasard répandu ;  
 Pas un pli du rideau du temple n'est perdu ;  
 L'éternelle splendeur lentement se dévoile.  
 Laisse passer l'éclipse et tu verras l'étoile ! . . .  
 Les pas mystérieux qu'on fait dans les ténèbres  
 Sont les frères des pas qu'on fera dans le jour. . . .  
 Et même par le mal, par les fausses leçons,  
 Par l'horreur, par le deuil, O Kant, nous avançons,  
 Querelle, petitesse, ignorance savants,  
 Tous les degrés abjects dont ton œil s'épouvante  
 Sont les passages vils par où l'on va plus haut ;  
 Le lettre sombre, O Kant, forme un splendide mot ;  
 Sans l'étage d'en bas qui serait l'édifice ?  
 L'homme fait son progrès de ce qui fut son vice ;  
 Le mal transfiguré par degrés fait le bien.  
 Ne désespère pas et ne condamne rien !"—p. 165.

We look forward to the publication of the Bishop of Gibraltar's annual *Pastoral Letter* (Parkers, 1880, pp. 70) as a source of information respecting ecclesiastical affairs in the Levant, of which we should be otherwise ignorant. The letter published at the end of last year is singularly interesting, containing an account of visits paid to Roumania, Odessa, the Crimea, Galatz, Sulina, Kustendji, Constantinople, Philippopolis, Kadikœui, Haskeui, Smyrna, Bournabat, Athens, Patras, Corfu, Naples, Palermo, Messina, Catania, Malta, Gibraltar, Lisbon, Oporto, Madrid, Bilbao.

At Bucharest the Bishop had an interview with the Metropolitan of Roumania, S. S. Calinic Miclesco, and with Bishop Melchissedek, who was present at the Bonn Conference five years ago. The Metropolitan "represented the ignorance of many among the Greek clergy as a principal obstacle in the way of more friendly relations between the divided Churches of Christendom" (p. 17). Bishop Melchissedek said, "If the Churches of Christ are ever to have communion, it must come through the clergy, who at present are not sufficiently educated to desire the boon. We must be patient" (p. 18). The Archbishop of Kherson "was very anxious that his own Church and the Church of England should become better acquainted with one another" (p. 19). At Philippopolis the Bishop expressed to the Exarch of Bulgaria a "hearty desire that mutual good feeling between the Church of the Bulgarians and the Church of England might be promoted. His Beatitude replied that it was his sincerest wish that his people should win the good will of the great English Church and nation" (p. 32). At Constantinople, the Armenian Patriarch and the Bishop "agreed that National Churches should be independent, differing possibly in many rites and ceremonies, yet acknowledging each other as sister Churches, the acceptance of the creed of Nicæa being sufficient to unite them" (p. 38). Procopius, Archbishop of Athens, "spoke in most friendly terms of our English Church, and expressed a strong desire for unity between the two communions" (p. 41).

We are convinced that such friendly intercourse as this with the heads of the Oriental Church will not be without good fruits.

In the following passage the Bishop points out most truly the difference already existing between our relations with the Oriental and the Latin Church :—

"As I crossed the Adriatic to Brindisi, I felt, as members of our branch of the Church must often feel in passing from Eastern to Western Christendom, that I was quitting a land of Christian brotherhood for a land in which I must not look for any such recognition, but, so far as the Church of the country is concerned, must expect to be regarded as an alien and an intruder" (p. 44).

A new periodical has been issued by Hodges, Figgis, and Co. (Dublin, pp. 32), the title of which explains its purpose,—**Light and Truth: A Record of Church Reformation work in Spain, Portugal, Mexico, and other parts of Christendom.** It contains a well-written introductory paper by the Bishop of Meath, an interesting paper by the Rev. T. G. Pope, of Lisbon, together with other information.



Signor Gotti has contributed to the *Rivista Europea* an article on **Il Barone Bettino Ricasoli** (pp. 24). The deceased statesman has won an imperishable place in Italian history, by being the man to whom the eyes of the nation turned to fill the place, so far as it could be filled, which was left void by Cavour. Signor Gotti's article is well written, but it does not pretend to sketch the times of Ricasoli. It confines itself to depicting the private life and character of its subject. Signor Gotti could not well have done otherwise, as he was writing an article, not a book. But a sketch, however slight, of the great events of Italian history in which the Baron took so prominent a part, would have been a help to the English reader.

There is much to admire in the stern, unbending honesty of the patriotic statesman. But we cannot forgive Baron Ricasoli for the policy which he adopted at the most momentous crisis of his country's fate. He had it in his hands either to defy the Vatican and protect the Italian Church, constituted under its own Archbishops and Bishops, from Papal intervention, or to "reconcile" the Papacy and Italy. Italian public opinion would at the moment have supported him in taking the first course; he took the second. And the measures which he took to carry out his new policy were as fatal as the policy itself. He sacrificed the liberties of the Italian Church—bishops, priests, and laymen—binding the fetters of the Vatican with double force around their hands and feet; and at the same time cast the State free from all religion. It was an unhappy and crude application of Cavour's principle—a free Church in a free State—which needed a number of limitations before it could be applied with security. To carry out the reconciliation policy, reforming priests were everywhere sacrificed, the bands which fastened the Italian Episcopate to the Vatican were strengthened instead of cut, and the hope of an internal reformation in the Italian Church for the time perished. Ricasoli's blunder will find its place in history.

The following notice is appended by Mr. Willis Probyn Nevins to the current number of the *Christian Apologist* (Civil Service Printing Company, London, pp. 47):—

"When the *Christian Apologist* was first started by me I was a Roman Catholic, and generally half the articles were by persons of that creed. My desire was to enable Liberal Roman Catholics to write side by side with Anglican contributors. So many unpleasant remarks were made to me on this evenly-balanced arrangement, that after a time I suspended the *Apologist*. It was re-started by me last October, and since then I have resumed my position as an Anglican Clergyman, and hence my Review will be strictly, now and in future, in support of the Anglican

system ; that is to say, it will support the view that at the Reformation a new Church of England was not made, but a change was made in doctrines, whereby the Primitive instead of the Mediæval dogmatic belief was to be inculcated. Also, as from Apostolic times presbyters and deacons, with other presbyters chosen to rule their brethren, did exist, therefore no person can act as a minister in the Anglican Church unless he accepts the Episcopal system of Church government. Furthermore, the Anglican Church maintains that her present bishops are the spiritual successors of the pre-Reformation bishops by virtue of consecration, and that thus there is an unbroken chain from the time of Archbishop Augustin, of Canterbury, to Archbishop Tait. In accordance with these principles the *Apologist* will in future be conducted, as far as doctrine and Church government are concerned. Free criticism of historical and scientific questions will always be welcome, and thus in a small way I hope to be of use to the Church from which for several years, on conscientious grounds, I have been separated."

The number contains the first part of a valuable article on Dr. Newman's system of "Kill or Cure Theology." It is refreshing to find a person capable of criticizing Dr. Newman, instead of bowing down abjectly and worshipping him. One of the most curious phenomena of the present day is the fulsome adulation paid to Dr. Newman by men who would have slain him when he was a prophet, but build his sepulchre now that he has ceased to prophesy against them in a way to cause them anxiety, and has deserted the vantage-ground from whence he was once successfully opposing them. The adulation is the more contemptible that it is often merely assumed. Theological liberalism "plays him as a card"—it is the expression of one who loved him well, on seeing the way in which he was flattered and used last summer at Oxford by the school to which he has been most opposed all his life. What is granted to Dr. Newman cannot be denied to other Nonconformists, and his Cardinal's hat is in itself an apparent condemnation of the Church of England, which did not retain a son of so much ability who once loved her : so, on the above occasion, the advanced Liberals of Oxford welcomed him as an ally in their warfare against the theology of the Church ; and the old man received their adulation, not without wincing, but hoping, doubtless, to get something out of it for the good of his present communion. The object of the present article is to show the cruel use that Dr. Newman has made throughout his life of the "all or nothing" argument. It is the argument naturally used by a sceptical mind, afraid of scepticism for itself, but regardless of the desolation which it causes in the souls of others, so that it can find something for itself to cling to, and can drive others to have recourse to the same refuge that it has found or made for itself. A

second article, by the Editor, deals ably with Mr. Gladstone's published views on the Reformation. The number is made up by a criticism on Tennyson's *Idylls*, and papers on Mind in Man and Animals and on Supernatural Religion.

After a course of regular reading of the *Univers* for the last four years, we have arrived at the conclusion that the Ultramontane hatred of Protestantism in general, and of England in particular, is as great at the present day as when Popes made it their chief occupation to form combinations of Europe for the purpose of reducing the heretical island to submission by the joint action of the foreign sword and Irish rebellion, and that it is want of power, not of will, which prevents the same course being pursued now. The following extract, relating to the completion of Cologne Cathedral, shows the contemptuous feeling entertained by Ultramontanes towards Protestants :—

"It is true that Protestants and Jews made offerings for the completion of the edifice, but the bear which helped St. Gall in his building, and the bear's cubs which aided St. Richard in the construction of the Abbey of Audlan, remained bears and cubs still, and did not go into the church after it had been finished. The Protestants and Jews, then, should keep themselves quiet, and only see in the completion of the Cathedral a new triumph of the Church and of the genius of Catholicism."

Another feature of the Ultramontane organ is its entire disregard of truth, contemporary or historical, in case it desires facts to be otherwise than they are. One of its last feats has been that of whitewashing Alexander Borgia. It acknowledges that "the angelical St. Gregory VII." and "St. Pius V." were in some respects superior to Alexander VI.

"But they have no right to calumniate him by attributing to him bad manners and even light morals. He had too much dignity, and felt the need of it too much. Besides, he was not ignorant of the spiritual life. He was in the habit of prayer and self-examination. He had an excellent director, whom he listened to with the utmost pleasure in his severities, who on his side loved his penitent as a man of God loves a beautiful soul with whose strong passions and sublime desires he is acquainted. The holy Cardinal of Pavia was all that to Alexander VI. from his youth. Let those who love truth turn their study to history. There are innocent people who wait for ages for their rehabilitation." (Jan. 11, 1881.)

Let the reader remember that this is the Pope to whom the following couplets refer :—

Vendit Alexander claves, altaria, Christum :  
Vendere jure potest ; emerat ille prius.

Hoc jacet in tumulo Lucretia nomine, sed re  
Thais, Alexandri filia, sponsa, nurus.

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IN MEMORIAM—W. E. SCUDAMORE.

WE desire to add something to the notices which have elsewhere appeared of the Rev. W. E. Scudamore. More than twenty-five years ago he began co-operating with the Editor of this periodical in making known upon the Continent the principles of the English Church, and with this end he then wrote four of the Ten Letters published under the name of *Dieci Lettere ad un uomo di Stato sopra gli affari della Chiesa in Italia*, which had a considerable circulation in Italy. The subjects with which he there most ably dealt were—liturgies, the use of a dead language, the refusal of the cup to the laity, the worship of saints. About the same time he published his *Letters to a Seceder from the Church of England*, and *England and Rome*, containing more solid arguments than manuals which have since become more popular. He was, without question, the greatest authority in liturgical matters that we had in England, as is shown by his *Notitia Eucharistica*, printed in 1872; and he made use of this knowledge to give assistance to Père Hyacinthe Loyson (whose services he more than once attended) in revising the Liturgy to be used in his congregation in Paris. Reviews which have appeared in this periodical on liturgical and theological subjects have frequently been due to his pen.

Mr. Scudamore died undecorated by the Church which he adorned. In this he is not singular—witness, John Keble, William Sewell, Charles Marriott, James Riddell (unquestionably the man that

ought to have been appointed Regius Professor of Greek at Oxford), Wharton Marriott, Arthur West Haddan, Samuel Clark, E. C. Woollcombe, and others whose services have been attested by the list of their works in *Crockford's Directory*, and by the general appreciation of Churchmen. It is possible that theological literature gains by neglect shown to theological students; but is the Church of England strong enough to allow talents which might win back the masses in a cathedral city, or guide a Diocese, or save a Church, to expend themselves in preventing the village blacksmith's son from drinking, or the village carpenter's daughter from wearing too smart clothes? There was a singular modesty in Mr. Scudamore which made it impossible for him to put himself forward, except where he felt it his duty to do so for the maintenance of the truth, nor was he a man to allow any pressure to be made on his behalf; but if it be the case that had *res angustæ domi* been relieved by the gift of a canonry, we might have had still among us W. Sewell, W. Marriott, A. W. Haddan, and W. E. Scudamore—four of the first ecclesiastical scholars of their generation—a great and unnecessary loss has been undergone by the Church of England at a moment when she can ill spare zeal, learning, loyalty, and devotion.

#### LIFE OF PÈRE HYACINTHE LOYSON.

WE have already called attention to the Life of Dr. von Döllinger, published in Messrs. Cassell's valuable *International Portrait Gallery*. We now proceed to do the same with the Life of M. Hyacinthe Loyson,<sup>1</sup> making from it, by permission, extracts of considerable length.

M. Loyson, who bears the baptismal name of Charles Jean Marie, was born at Orléans in 1827, and spent his early years at Pau.

"When he was seventeen, a deep spiritual impression was made upon him, which, if he had belonged to a different school of theology, would have been called his conversion. Its effect has, probably, never been effaced. One evening in Whitsun week he entered a church in Pau where vespers were going on, and the psalm 'Behold, how good and joyful a thing it is, brethren, to dwell together in unity,' was being sung. The majestic harmony of the music entered into his soul, while the words fell upon his ear as a message which he had

<sup>1</sup> *The International Portrait Gallery*. Père Hyacinthe. Part XXV. Cassell, Petter, Galpin, and Co., London, Paris, and New York. A notice of the Père is also to be found in *Scribner's Magazine* for April, 1881.

been waiting for. Love! Unity! how good, how joyful! fragrant as ointment, fresh as the dew! 'for there'—in love, in unity (so the lesson was borne in upon him)—'there the Lord promised His blessing, and life for evermore.' 'I know not,' he said thirty years afterwards, 'whether there were tears in my eyes, but I am certain that they were streaming and overflowing in my heart. I had understood not only human love in its purity, but love in its sublimest realization—the fellowship of souls in God and in Jesus Christ.' On that day an ideal unrolled itself before the boy's ardent imagination, which the man has never ceased to cherish and aim at, by whatever different courses he has sought to attain it."

In 1846 he entered the Seminary of St. Sulpice in Paris, and in 1851 he was ordained in Notre Dame. The next five years were spent by him in teaching theology, as Professor of Theology at Avignon and Nantes, and for one year he was curate of the parish of St. Sulpice, after which he became a Barefooted Carmelite.

"The Carmelite rule having for its object not only meditation but preaching, the Abbé's talents were not lost to the Church. M. l'Abbé Loyson became Père Hyacinthe, and Père Hyacinthe became the first preacher of the Gallican Church. For Monseigneur Darboy was now Archbishop of Paris, and Darboy knew and appreciated the high qualities of Loyson. The Conferences of Notre Dame had won world-wide reputation in the hands of Lacordaire, but since his voice had been silent, there had been none to reawaken its echoes, or to fill the cathedral with the crowds that flocked to hear the great Dominican. This task Archbishop Darboy committed to Père Hyacinthe. Five courses of Conferences were held by him in 1864-8, on God, Religion, the Family, the Nation, the Church. The pen of a writer, now bitterly hostile to him, has given the following description of one of these Conferences. 'An enormous crowd pressed into the old cathedral to hear a monk announce the Word of God. The nave, side-aisles, and chapels were overflowing with auditors. In the choir, on a dais of velvet, sat the Archbishop, in his berretta, purple robe, and rochet, surrounded by his clergy and the chapter. There was round us a current of elevation and grandeur. Presently, coming from the further end, there appeared a monk in brown woollen robe and white cloak, with the monastic tonsure on his brow, and his feet bare. He slowly advanced to the Prelate, knelt down and received his blessing. Then with slow steps and lowered eyes he crossed the space to the pulpit. The crowd bent

low and reverently before the monk, admiring his character, and honouring his poverty. For two hours men thought themselves transported into another world. His burning words threw the mind into a whirl impossible to analyze or to describe. When we were again in the streets of Paris, it was as if one had come out of a dream where moved the phantoms and visions of vanished ages.' ”

But a sifting time for the Roman Catholic Communion had now arrived. Was the Père Hyacinthe in favour of declaring the dogma of the Infallibility of the Pope? If not, was it safe to allow him to have free speech in the Church of France? It became known that he had thrown in his lot with Darboy, Dupanloup, Montalembert, Gratry, Maret, Dollinger, Strossmeyer, Kenrick, Hefele, and the rest of the moderate and learned party in the Church; and at once an order was issued from Rome requiring him to abstain from speaking on any point of controversy, and to restrict himself to those subjects on which all Catholics were agreed. He refused submission in a letter from which the following is an extract:—

“It is a solemn moment. The Church is passing through one of the most violent, obscure, and decisive crises of her existence on earth. For the first time for 300 years an Ecumenical Council is not only summoned, but declared necessary—these are the words of the Holy Father. It is not in such a time as this that a preacher of the Gospel, were he the last of all, can consent to be silent, like the dumb dogs of Israel, those unfaithful watchmen, whom the prophet reproaches with being unable to bark, *canes muti non valentes latrare*. The saints have never held their peace; I am not one of them, but, nevertheless, I know myself to be descended from them, *fili sanctorum sumus*, and my ambition has always been to place my steps, my tears, and, if need be, my blood where they have left theirs. I raise my protest, then, before the Holy Father and the Council, as a Christian and a priest, against these doctrines and practices, which call themselves Roman, but are not Christian; which by their encroachments, constantly more and more audacious and deadly in their results, are tending to change the constitution of the Church, the substance as well as the form of its teaching, and even the spirit of its piety. I protest against the impious and mad divorce which people are striving to accomplish between the Church, our eternal mother, and the society of the nineteenth century, of which we are the sons in time, and towards which we have also duties and affections. I protest against the still more radical and frightful antagonism to the nature of man, which is wounded and revolted by these teachers in its most indestructible and holiest aspirations. I protest above all against the sacrilegious perversion of the Gospel of the Son of God Himself, the letter and spirit of which are both trampled under foot by the Pharisaism of the new law. My firm conviction is that if France in particular, and the Latin race in general, are delivered over to social, religious, and moral anarchy, the principal cause is not certainly in Catholicism, but in the way in which Catholicism has been for a long time understood and practised.”

The result was his excommunication. About half a year after-

wards the Decree of the Vatican Council, as he had anticipated, was pronounced ; on which he at once issued a protest against both the Council and its doctrine. This marks his final rupture with Rome, which took place contemporaneously with that of Döllinger, Reinkens, Herzog, and the other Old Catholics.

About two years and a half after this step had been taken, M. Loyson was married to Emily J. Meriman, in the presence of the Dean of Westminster, Lady Augusta Stanley, and the Hon. and Rev. W. H. Fremantle, at a Registrar's office in London, because the French law would not allow his marriage to take place in France, but with the benediction of a Roman Catholic Archbishop.

"In taking this step he knew that he was braving the prejudices of his countrymen, who being brought up by a celibate clergy to regard marriage as at best a necessary means of propagating the human species and a remedy for greater evils, forget, in spite of French chivalry, that in its noblest aspect it is an institution of God for the greatest help and comfort that man can give to woman, and woman to man. He knew, too, that he was laying himself open to a false imputation of motives, which his foes would take advantage of to the utmost, and that in the judgment of graver and more sober men there would be something to explain on the score of his vows of celibacy. Once for all, to make reply to objections, he wrote a dignified *Lettre sur mon Mariage* (Sandoz, 1872), and since that time he has for the most part refused to enter on the question, as being one which rests between him and his God. To men of equitable mind, not even the justification which he condescended to make was necessary. The vow of chastity, as they call it (as though no married man were chaste), which he took on his profession as a monk, fell dead, together with his vows of poverty and obedience, on his repudiation of monasticism, as being an essential part and parcel of the system which he had renounced ; and the vow of celibacy which he took when ordained priest, being one of the peculiarities of Popery, ceased to bind him when he cast off the doctrine and discipline of Popery as distinct from the doctrine and discipline of the Catholic Church. It would be as reasonable to charge Dr. Newman and Dr. Manning with perjury, because by their ordination vow they bound themselves to minister the Sacraments only in the way in which the Church of England received the same. The two Cardinals made that vow, and they minister the Sacraments otherwise than the Church of England has received



them, and yet they are not perjured. Why? Because that vow was part of their English Orders which they have rejected. So, too, M. Hyacinthe Loyson vowed celibacy and has married, but he is no more perjured than they are, for the vow that he took was part of the monastic profession and of the Roman, as distinct from Catholic, discipline, which he has rejected. Furthermore it is the teaching of every moral theologian in the Roman as well as every other part of the Church, that as soon as a man feels a vow (as distinguished from a promise) to be in itself sinful, he is no longer bound by it. Hyacinthe ends his pamphlet on this subject with the following words:—‘I am nothing, O my God, but I feel myself called by Thee to break the chains which Thou hast not made, which weigh with so much harshness, often, alas! with so much ignominy upon the holy persons of Thy priests. I am but a sinner, and yet Thy grace has made me strong enough to brave the tyranny of opinion, and not bow before the prejudices of my contemporaries, and upright enough to act as though there were nothing in the world but my conscience and Thyself.’ Who shall dare say that those words are false? It they are true, the justification of his marriage is complete. He would have been a coward had he let a memory of the past make him refuse to follow in the present what he was convinced in his soul was the leading of God for the good of his Church.”

The next four years of his life were spent at Geneva. In 1877 he returned to Paris, and in 1878 took the important step of placing himself under the superintendence of the Anglican Episcopate.

“In July, 1878, there was held at Lambeth Palace, in England, a Conference of 100 bishops, representing the whole Anglican Communion. And this body, in its official letter, declared itself ‘ready to offer’ to men in the position of Old Catholics ‘all help and such privileges as might be acceptable to them, and were consistent with the maintenance of our own principles as enunciated in our formularies,’ and it appointed a Commission<sup>2</sup> to take into consideration any applications that might be made in consequence of this offer. M. Loyson was at that time in England, having been invited by the Bishop of Winchester to attend a Conference at Farnham Castle, summoned by his Lordship, as President of the Anglo-Continental Society, for the purpose of considering the relations of the Anglican Church to other Communions. The Farn-

<sup>2</sup> Consisting of the Archbishops of Canterbury, York, Armagh, Dublin, the Primus of the Scottish Church, the Presiding Bishop of the American Church, the Bishops of London, Long Island, and Gibraltar.

ham Conference was attended by twenty-four Anglican bishops and by Bishop Herzog of Switzerland; and M. Loyson addressed to it an eloquent speech which elicited a warm response from the Bishops of Western New York and of Moray and Ross. Encouraged by his reception at Farnham, and by the suggestive words of the Lambeth letter, he wrote to the Archbishop of Canterbury, as the President of the Commission appointed at Lambeth, praying him to give the 'help' offered by the Conference by placing him provisionally under the superintendence of one or more of the Anglican bishops. The Archbishop and the other members of the Commission, in reply to his appeal, referred him to the guidance and direction of one of their own body, the Primus of the Scottish Church; and the Primus, in a letter which showed that he felt the grave importance of the act, undertook the responsibility thus laid upon him, associating the Bishop of Edinburgh in it with himself. M. Loyson returned to Paris, and took the decisive step of opening a church in the Rue Rochechouart on February 9, 1879, creating thus a centre from which Old Catholic principles may be propagated throughout France."

On March 6, 1881, the site of the church was moved from Rue Rochechouart to the Rue d'Arras, and there he now officiates with a French Liturgy and Service, in which English and American clergy have no difficulty in joining. In the Rue d'Arras he attracts to his church many of the young students of Paris, over whom it is to be hoped that he will exercise a Christianizing influence, and out of whom he may be expected to gather some ardent disciples for carrying on and enlarging the area of the great work on which he is engaged.

Another instrumentality which may be counted on for producing the same effects is the delivery of a series of lectures or conferences in the chief towns of France, which M. Loyson proposes to commence during the present summer. On February 26th last he made a speech at Pau, containing an exposition of the principles and of the needs of Catholic Reform in France, of which the following report was given in the *Indépendant des Basses Pyrénées* of March 2, 1881:—

"M. Loyson, plus connu sous le nom de Père Hyacinthe, vient de faire une visite à Pau, qui est presque son pays natal. Il repart aujourd'hui même pour Paris. Pendant son court séjour dans notre ville, il a pris part à une réunion organisée par des amis pour l'exposition des principes et des progrès de la Réforme catholique. La réunion a été tenue dans la

maison Planté, dans l'appartement de Lord Plunket, évêque de Meath. C'est lui-même qui la présidait, et il a commencé par appeler l'attention sur les titres qu'ont les vieux catholiques aux sympathies de tous les vrais chrétiens. Les missions intérieures et à l'étranger ne manquent pas d'avocats en Angleterre, mais la cause des vieux catholiques et de la réforme sur le continent n'y est pas assez connue, et cependant elle peut être la source de très grandes bénédictions pour toute l'Eglise du Christ.

"Le révérend M. Meyrick, chanoine de la cathédrale de Lincoln et secrétaire de la Société anglo-continentale, a donné une très intéressante notice sur la personne et sur l'œuvre de M. Hyacinthe Loyson, dont il est l'ami depuis plus de dix ans.

"M. Loyson a ensuite prononcé un discours dont voici le résumé :—

"Après avoir remercié son nombreux et intelligent auditoire pour la sympathie qu'il veut bien témoigner à une cause grande, mais trop souvent méconnue, M. Hyacinthe Loyson aborde immédiatement son sujet : la réforme catholique. Le catholicisme véritable, très différent du papisme avec lequel les ultramontains et les protestants le confondent à l'envie, repousse les doctrines nouvelles, qu'elles soient celles du pape ou celles de Calvin, et s'en tient à la révélation primitive, contenue dans la Bible, interprétée par la tradition apostolique et résumée dans le symbole de Nicée. 'Le papisme,' a dit Baader, 'est la faiblesse du catholicisme, comme le catholicisme est la force du papisme.' Il faut à tout prix arracher ce parasite malfaisant du chêne robuste sur lequel il a crû, et le premier article d'une réforme véritablement catholique doit être la rupture avec les usurpations papales.

"Cette réforme est possible, M. Hyacinthe Loyson l'a fait voir en distinguant la papauté de la libre et vivante unité de l'Eglise dont elle devait être l'instrument, et dont elle est devenue l'obstacle. Le symbole de la foi ne dit pas : *Je crois le Pape*, mais *Je crois l'Eglise*. Rien n'empêche non plus, en rejetant le culte superstitieux et semi-païen de la Vierge et des Saints, de maintenir la sublime doctrine de 'la communion des Saints' et des rapports spirituels du ciel avec la terre. Et quand les vieux catholiques rejettent de la messe ce qu'on y a mêlé de grossier et de sensuel, pourquoi ne continueraient-ils pas à affirmer, dans un sens aussi ferme qu'élevé, la réalité de la présence du sauveur et du don qu'il nous fait de lui-même ? Voltaire a dit : 'Grattez le Russe, et vous trouverez le Tartare.' Nous pouvons dire : Grattez les superstitions du papisme, et vous arriverez à la vérité et la vie du catholicisme.

"Quels sont les principaux obstacles à la réforme catholique ? M. Hyacinthe Loyson a d'abord indiqué la pénurie de ressources matérielles. Que l'Eglise soit séparée de l'Etat ou que l'Eglise Gallicane soit reconnue légalement comme une branche du catholicisme, et l'on verra des paroisses entières se détacher de l'ultramontanisme.—Un second obstacle est dans le manque de bons ouvriers. Il y a dans l'Eglise Romaine beaucoup de dignes prêtres, mais il en est aussi, et en grand nombre, dont une vie factice et violente sous tant de rapports a faussé la conscience : *optimi cujusque pessima corruptio*. Or il arrive souvent que les bons prêtres sont retenus, par une piété mal éclairée, sous le joug de ce qu'ils nomment eux-mêmes 'l'obéissance aveugle,' tandis que ceux qui viennent à la réforme catholique, et qu'elle est obligée de repousser, sont quelquefois des gens qui confondent la licence avec la liberté et qui se cherchent eux-mêmes au lieu de chercher Jésus-Christ.—Mais le plus grand obstacle est dans les préjugés qui règnent en France sur l'opinion publique dans les choses religieuses. M. Hyacinthe Loyson a encore insisté sur cette erreur commune aux protestants et aux ultramontains, qui confondent le

papisme avec le catholicisme véritable, dont il est pourtant la négation. Il reproche également, avec beaucoup de force, à un grand nombre de ceux qui prétendent parler au nom de la science ou au nom de la démocratie, ces deux puissances contemporaines, de les mettre en opposition avec le christianisme: opposition fictive et criminelle qui, si elle était poussée jusqu'au bout, nuirait à la science et à la démocratie plus encore qu'à la religion. Ce n'est pas seulement parce qu'il est catholique et prêtre, c'est parce qu'il est français et républicain, que M. Loyson repousse avec horreur ce républicanisme matérialiste et athée qui prétend glorifier le peuple en lui enlevant son âme avec son Dieu, et en le ravalant au rang des brutes. Mieux que qui que ce soit, de tels républicains font les affaires des ultramontains.

"Malgré ces obstacles et bien d'autres encore, la réforme catholique s'est développée à Paris, ou elle n'a cependant que deux années d'existence. La nouvelle Église de la rue d'Arras va s'ouvrir le 6 mars, au milieu du quartier des écoles. Les catholiques-gallicans ont à soulever des montagnes: ils le savent, mais ils sont les disciples de celui qui a fait de la foi l'instrument du miracle."

#### • THE DEPOSITION OF THE BISHOP OF TOURNAI.

WE place upon record the essential parts of the *soi-disant* deposition of the Bishop of Tournai in Belgium, by the Bishop of Rome in Italy.

"Leo, Bishop, servant of the servants of God. To perpetuate the memory of the thing.

"Not a year ago, on many and grave motives, for the good of souls and the order and tranquillity of the Church of Tournai, we had to deprive Monseigneur Edmond Dumont, Bishop of Tournai, of the exercise of all jurisdiction, spiritual or temporal, in that diocese, in accordance with the decree of the Sacred Congregation for dealing with Bishops and Monks, of the date of November 22, 1879. At the same time we gave full jurisdiction over the diocese to an Apostolic Administrator, subject to the Holy See.

"Now, to our great sorrow, we are obliged to go still further, in order to remedy by our supreme authority the evils and scandals which are troubling the diocese of Tournai in a disastrous matter by the act of the said prelate. Reports that we cannot doubt which have come to us from all sides, from the laity and the clergy, and particularly from the Chapter of the Cathedral, and from all the Bishops in Belgium, and public and patent facts assure us of the deplorable manner in which this Bishop acts.

"For several months past, such is the disturbance of his mind, and such the irregularity of his acts, that he does not cease to make complaints of the above-mentioned decree, both by word of mouth

and by writing. Having become a rock of offence, and acting in concert with writers the most hostile to the Catholic Church, he is almost every day guilty of insult and outrage, even through the medium of the newspapers. He stirs up the faithful to the same insolence, he insults men clothed with the highest ecclesiastical dignities, without even sparing Ourselves, and he obstinately resists canonical interdiction, even having recourse to the civil tribunals for this purpose.

“For this reason, reflecting seriously upon the urgent necessity of putting an end to this disregard of ecclesiastical jurisdiction, and upon the grave duty which is incumbent upon us to provide with care for the good of the souls in that diocese, we determined to submit the whole case to the examination of a special Congregation of Cardinals of the Holy Roman Church, chosen by Ourselves out of the Sacred Congregation for dealing with Bishops and Monks. This Special Congregation having carefully examined into the complaints made above, and having given an attentive and intelligent consideration to all the facts and different documents, plainly saw that the said prelate is abusing the title of Bishop of Tournai, with which he is still honoured, to the great detriment of the honour due to the ecclesiastical order, and is thereby causing scandal and ruin to the faithful people. It thought it its duty, therefore, to examine if things were not come to such an extremity that it was necessary in confirmation of the decree of November 22, 1879, to withdraw, absolutely and definitively, all jurisdiction whatsoever, spiritual or temporal, in the diocese of Tournai, from Edmond Dumont, and to deprive him also of the title of Bishop of that Church.

“Consequently, at a meeting held on October 12, the Congregation decided that both on account of his troublesome disposition, which grows worse every day, and also from the scandal to the faithful, and the great danger to souls resulting from it (seeing also that the whole Belgian Episcopate is of the same opinion), the said prelate is become altogether incapable of any longer fulfilling the episcopal office of the Church at Tournai, and that he has long since contracted canonical irregularities. It therefore determined the question proposed to it in the affirmative.

“We then, following the advice and desires of this same Congregation, after having reflected afresh on so grave a matter, in the plenitude of our Apostolic power, of our own act, though it be contrary to our feelings,—We, by these letters, signed by our own hand,

withdraw and absolutely take away for ever from the prelate, Edmond Dumond, all jurisdiction, spiritual and temporal, in the diocese of Tournai. We also withdraw from him the title of Bishop of Tournai, of which we deprive him, and we hereby declare it withdrawn. We also declare that this prelate is untied and disengaged by us from any and every special bond which united him to the Church at Tournai in virtue of the Apostolic Letters of November 22, 1872, which instituted him Bishop of that diocese. We further order that our present letters be notified to the prelate, Edmond Dumont, to the Chapter of the Cathedral, and to the Apostolic Administrator, the Bishop of Euménie *in partibus infidelium*, whom we confirm according to our pleasure in the charge intrusted to him, that is, the Apostolical administration of the Church of Tournai. . . .

"We desire also that copies of our present letters, whether manuscript or printed (so that they be signed by some notary public, and sealed by some ecclesiastical dignitary), shall have effect everywhere, in the same way as though these present letters themselves were exhibited and produced.

"Let no one, then, have the presumption to make any attempt against this document by which we forbid, revoke, deprive, withdraw, unfasten, separate, order, decree, confirm, and declare our will. Let no one have the temerity to contradict it. If any one be guilty of such an attempt, let him know that he will incur the indignation of Almighty God, and of the blessed Apostles, Peter and Paul.

"Given at Rome, at St. Peter's, in the year of our Lord 1880, on the 3rd of the Ides of October, and in the third year of our Pontificate.

"I, LEO, Bishop of the Catholic Church,

"Cardinal Sacconi, Pro-Datary."

Is it surprising that men reading the above should think of what Gregory I. says of any man who should call himself "Bishop of the Catholic Church;" and of what St. Paul says of one who "as God sitteth in the temple of God, showing himself that he is God"?

And might it not be well that some Anglican or Old Catholic Bishop should, in a brotherly spirit, remind Monseigneur Dumont that he is as much Bishop of Tournai after the passing of the above pseudo-sentence by an Italian Bishop as he was before, and urge him to shake off the yoke of a foreign bondage?

## LETTER FROM AN ITALIAN LAYMAN.

I OFTEN meet with foreigners, especially Englishmen, who are dissatisfied with the progress that the Word of God makes among us ; and I confess that I remember sadly those hopes that gladdened me at the beginning of our national movement. Enamoured of an ideal which seemed to me so brilliant that it must shine equally in every one's eyes, I hoped that our religious regeneration would be completed as rapidly as our political restoration. But the reality did not correspond to my ardent desires ; the fragments and the weeds of a long past encumbered the earth. As often happens, too fervent hope was succeeded by discouragement. But now quiet and consideration lead me to consider things as they really are.

Remember how our population groaned for centuries under the double yoke of a political and a religious tyranny, bound together by the support which they mutually gave and received.

At Naples, corrupt judges, false witnesses, honesty at a discount, parasites flourishing as in ancient times. Priests and Bourbons had driven that intelligent population to avoid the eye of the police by cunning, by deception, by humiliation ; religion was made a show as in the days of the Spanish Terror ; the imagination was full of superstition, the soul devoid of conscience, and put into the hands of the priest and the monk ; the Church terrified men by the thought of death—so dreadful to a southern fancy—whilst by its brilliancy, worldliness, and wealth it attracted those fervent fancies on the other side ; the way of salvation was made easy by pardons, indulgences, and masses, which were all in the hands of the clergy.

At Rome the same terrors and the same splendour in a little, lifeless kingdom subject to the worst of all governments. Tuscany emasculated by its grand dukes ; the Duchies torn by petty tyrants. Lombardy and Venetia ruled by a hand of iron, which was slackened only towards vice or misconduct.

These things have produced that yielding and insincere disposition with which foreigners reproach us. These are the cause of the ignorance of the south especially. And these are the cause (for one evil occasions another) of the abasement of a clergy who feel themselves all-powerful in virtue of their habit. The infallible servants of an infallible head—what could learning or education do for them ? Do not the theological summaries of the seminaries

contain all knowledge? Thus the only virtue of the people is obedience; woe to any one who rebels against the director of his conscience, for it is he who makes up his accounts with God. And this is the cause of so many distorted consciences, and of so much latent rebellion against all law.

But the Papacy, as it is, is condemned to perish. Having become a part of the kingdom of Italy, it must be affected by the new state of things; the higher clergy of foreign countries will weary of a Pope who is an Italian subject; dissatisfaction will infect the great Romanist body; modern ideas, weary of unfruitful politics, will turn to spiritual things, and will work on the Papacy; the Church will reform itself, and the Divine and unchangeable Gospel will flourish.

Liberty has its excesses, but they are not fatal to the soul like slavery. Let us thank God that we are free from this; let us thank Him that the Papacy can no longer call in foreign armies to destroy our liberty. Franks, Angevins, Valois, Spaniards, Austrians, and French will no longer come at the Pontiff's call to pillage and destroy us.

Leo XIII. knows this no doubt. Men say his painful illness makes him less able to resist the attacks of the zéalots. He is in entire political isolation. Germany, France, and Belgium forsake him. For France he has not, and dares not have one word of the anger that he pours out on poor Italy.

If the future belongs not to the Papacy, whose will it be? It is hard to say. It is our work to sow the seed of the Word, where that of unbelief has so long been sown. The progress is slow; but twenty years in the life of a nation are but as twenty moments in that of a man, and in the last twenty years how many hindrances have been removed?

G. T.

## THE OLD CATHOLICS IN GERMANY AND THE BADEN CONGRESS.

**T**HE Old Catholic movement has now completed its first decade, and the present seems a fitting opportunity to consider its progress, actual condition, and prospects. The official Report, just published, of the proceedings of the Seventh Congress, held last September at Baden-Baden, affords all necessary information on the subject.

And surely the Old Catholics have a right to claim help and sympathy from members of the Anglican Church. They started from



the same point as ourselves, from repudiation of the pretensions of Rome, as injurious alike to civil and religious liberty; they hold fast the principle of historical continuity, and maintain loyally their allegiance to Catholic truth, as expressed first in Holy Scripture, and then in the decisions of the early Œcumenical Councils; they insist jealously on the right of national Churches to form themselves in accordance with their own needs; and clearly recognize the fact that uniformity is not essential to unity.

An idea is very prevalent in England at present that the movement is at a standstill, if not actually on the wane; and it is of great importance to the Old Catholics to show that this opinion is not borne out by facts, inasmuch as it militates against the moral support and pecuniary aid which they hope to receive from the English and American Episcopal Church. We are essentially a practical, utilitarian people; we place too much faith in statistics. With us the healthiness of a Church is judged by numbers; how many candidates are there for Holy Orders? how many new churches are built? how many bishops are added to the Episcopate? And these are useful, but not absolute indications. A religious movement may spread in two ways: it may either increase in breadth, take in a larger area, and build up a fair structure on an insecure foundation; or it may strike its roots deeper into the heart of the people, it may concentrate its members, and consolidate them into a compact mass, which affords a defence against attack, and from which hereafter sallies may be made on the enemies' forces. It is the latter process which is being witnessed in Germany. The summons to the last Congress, reviewing the work of past years, says:—"For us, the Catholics of Germany, steadfast and true to the Faith, these years represent a time of continuous development in the lines marked out by previous congresses and synods. Our communities are developing themselves; our internal union is becoming closer; our cause, in spite of the attacks of opponents, is more highly esteemed." These assertions seem to be amply justified by the statements made at the Congress. We propose to consider the principal speeches somewhat closely, and then will endeavour to draw out their salient points and general tendency. One hundred and twenty-two delegates attended from various parts of the Empire, but only eight guests, among whom were representatives of the English and American Churches, and four German Protestants. Letters of regret at enforced absence were read from several English and American bishops, as well as from

other English clergy and German laymen, and from the Archbishop of Utrecht and Bishop Herzog. Very great pleasure was manifested at this sympathy from members of other communions.

At the first meeting of delegates, Professor von Schulte was elected President. In accepting the office, he dwelt on the fact that this seventh Congress met in the same spirit, and held the same principles as the earlier ones, as was marked by his election for the sixth time to the office of President.

Professor Watterich proposed nine Resolutions, intended to embody the principles of the Old Catholics on many points of difficulty which had arisen during the *Cultur-Kampf*, and to show that they were not merely a body of men who separated from the mass of their Catholic brethren on certain points, but that they had a firm standing-ground of their own, and were prepared to assume a decided attitude with regard to the urgent questions of the day. A Commission was appointed to report on these Resolutions on the following day.

Pfarrer Bauer then proposed the following Resolution, which was carried :—

“The Congress declares that the use of the mother-tongue at Divine Service, to the extent authorized by the Synod, as well as the cultivation of elevating devotional congregational singing, is one of the most effectual means that can be employed against spiritual coldness, and unprofitable attendance at Divine Service, and at the same time promotes and strengthens the inner spiritual life of the community.”

The proposer maintained that the singing should be congregational as well as in German ; that the choir should not be too prominent ; and that a reform was needed in German hymnody. He thought the greater number of melodies at present in use were more fitted to be sung to the lute, as love-songs, and were deficient in gravity, swing, and stirring power ; and he urged that a larger use should be made of ancient church melodies, founded on the Gregorian chant, and of early German hymn tunes. When we consider how deeply rooted the love of music and the knowledge of it are in the German nation, we shall understand the great importance that would attach to this question, especially as at present it is the only portion of the service in which the laity and congregation generally take part.

At the second meeting of delegates, the Commission appointed to consider Professor Watterich's Resolutions, proposed five, which embodied some portion of his proposals, and which were passed. They were as follows :—

"I. No real contradiction is possible between faith in the fundamental truths of Christianity, resting on historical testimony, and science, founded upon the immediate facts of nature and of mind. The two protect, promote, and complete one another.

"II. The independence of national Churches is as much in accord with the universal character of the Church as national peculiarities in the State, in art, and in science are reconcilable with general culture.

"III. It is a mischievous error of many Protestants to regard that Church which the adherents of the Vatican are bound to recognize as the only rightful one, as the shield of faith, a rallying-point for authority in civil and social affairs, and a protection against destructive socialistic tendencies, and consequently to adopt it as a conservative ally.

"IV. The German Empire is imperatively required, alike by history, and by the task and duty of self-preservation, to oppose the Vatican system.

"V. Transactions with the infallible Pope, or his agents, upon all matters which concern the promulgation of laws, and the authority of the State, are objectionable. Such arrangements tend towards a dissolution of the national State."

The President, in putting these Resolutions to the meeting, made a few remarks on each :—

"The first Resolution starts from the simple point of view that the fundamental truths of Christianity contain what is absolutely true and sure; the belief therefore in these fundamental truths is in itself true and right. Nature also, independently, as the creation of God is true. Therefore science, which is founded on nature, cannot come into real contradiction with faith. It is not said that each individual result, maintained by this or that inquirer, or by all inquirers at any special time, is right; it is only stated objectively, that there cannot be an actual, an objective contradiction between the true faith and the true results of scientific investigation. This has always been expressed at our Congresses. The second Resolution points to a cardinal error of the Romish system, viz, its desire to annihilate all peculiarities in the various nations within the Church; whereas in the earlier centuries, and in the Western Church until the ninth century, and even at the present time, in the Slav Churches, and among the Armenians and United Greeks (Churches which are still in union with the Papacy), a direct influence was always permitted to national life. But now, among the very oldest Western nations, the Romance and the Germanic peoples, all such individualities are forbidden. Their language even is banished from public worship. Many of the very weightiest points in the constitution of the Church owe their origin to German civil rights. We maintain, that if the characteristics of different nations are not considered, if political life, religious life, social development, patriotism, are attacked, the most sacred feelings of a nation are wounded—feelings which are necessary to the highest prosperity of a nation. The third Resolution deprecates the union of some Protestant bodies with the Romish party, on political grounds; the Vatican system is no support of civil authority, inasmuch as it places a higher authority over it; and it is no true shield of faith, inasmuch as the great point on which it insists is outward submission, not inward faith. To justify the fourth Resolution, we have only to look back at history—from the ninth to the sixteenth centuries, and to what is taking place now in the nineteenth—to recognize that, if the Vatican system ever becomes the ruling

power in Germany, an independent German Empire will be impossible. We will not consider the fifth Resolution in its political aspect; it is sufficient to say that if negotiations are entered into by any one, there must be a tacit recognition that he is competent to deal with the points under discussion; but from the moment that the Pope declared himself infallible, such negotiations became illogical. Once admitting this pretension, if the State submits to the Pope on one point, it must yield to him also on the rest."

In the debate which followed, the third Resolution provoked an attack by Dr. Zirngibl on the spirit shown by Protestants, and the misrepresentations they spread; but Professor Michelis gave a happier turn to the discussion, by dwelling on the other side of the question, and recalled gratefully on how many occasions Protestant churches had been put at the disposition of the Old Catholics. Pfarrer Bähring, a Lutheran minister, made a striking speech, displaying a true Christian liberality of spirit, not often met with in any communion. He said:—

"In looking back to the development of our Church, we perceive the dominion of orthodoxy, and then an enormous revolution into the domain of rationalism. The consequence is that our conception of a positive revelation is extraordinarily weakened, and rendered indefinite. I often asked myself after my University course, 'On what authority shall I speak to my congregation? Shall I speak in the name of the Lord, or in accordance with the theories of this or that doctor?' I studied the works of the Christian mystics, and felt myself more and more drawn to the Catholic Church; and became convinced that it was almost a necessity for German national life that the Catholic Church should exist by the side of the Protestant communions. When, as a student, I went from a Protestant into a Catholic district, and saw how a simple countryman, unnoticed by any one, took off his hat before a cross standing in a field, it impressed me, and I felt there must be something higher and deeper than all human theories—an eternal foundation for religious unity among men. We have a mass of systems directed to the same object that you strive after—a union of science and revelation—but what is wanting in them is the conviction that there exists, as a fact, any revelation. We are too much theologians, and too little individual confessors of the simple Gospel; and that is the reason that at times a reactionary party amongst us strives to hold out its hand to the Vatican. But if it came to a struggle, the old Protestant spirit would be too strong for them. Here, then, is your work, to hold, as Old Catholics, a mediating position, and thus to accomplish what we could never achieve—the formation of a national Church. But you must not allow yourselves to be involved in rationalistic systems and hypotheses, you must hold fast to the fact of a Divine revelation."

Professor Michelis, in proposing nine Resolutions, said, "They were framed with the intention of bringing out clearly the conviction that the Old Catholics represented the real mind of the Catholic Church, and of insisting that they ought never to allow themselves

to be considered a sect." In the course of a short debate, great regret was expressed at the cessation of the *Theologische Literatur Blatt*, edited by Reusch, which was described as the only scientific organ of the party. The Resolutions were finally handed over to a Commission, to be re-formed, and proposed for consideration at the next Congress.

Any delegates who had especial information to impart, were then invited to give a report of the progress made in their own district. Dr. Zirngibl, from Bavaria, complained of the pecuniary difficulty, and instanced the fact that, in Simbach, their church had to be sold because they had not funds to restore it. Another delegate, Dr. Stephan, from Hesse, next spoke :—

"As soon as the Grand Duke acknowledged the position of Bishop Reinkens, the State pronounced that all who declared themselves Old Catholics should be regarded as Catholics in a legal sense ; but nothing more was done, no material assistance was given. The clergy, although recognized by the Government, were supported wholly by voluntary contributions. It would be impossible to hold any service, as the Old Catholics were still in a minority, but for the kindness of the Lutherans, who placed a church at their disposal. Still, if the minister were changed, the next might not show an equally friendly spirit ; they were therefore desirous of building a church for themselves. Of the forty members of the community, only six were men of property, the others were day-labourers. He named this in the hope of awakening sympathy in their undertaking."

Dr. Thürling, from Bavaria, confirmed the statement that the cause suffered in that country from want of means, and also from the constant changes among Government officials. Thus, in Simbach, they formed the larger portion of the congregation, but were one after the other transferred to other places. Still, as a rule, the congregations held their ground well, if they could not be said to make any marked progress.

The Bishop reviewed the general sense of the reports, deprecating a desponding spirit. He himself had visited eighteen communities during the last eleven months, in Silesia, Bavaria, East Prussia, Baden, and on the Rhine. Everywhere he found signs of active, zealous life. In every place he had met with more sympathy than on former occasions ; and everywhere, the more he had dwelt on the positive truths of Christianity, the warmer had been the response elicited. Remembering how great were the difficulties that beset them, and that in many places it was only possible to have service four or five times in the year, they might be thankful for the results already attained, and look forward hopefully to the future, feeling

confident that God was with them. The President closed the meeting with a genial, encouraging speech. There was great cause for thankfulness that their unity had not been broken by differences of opinion during the past year. Let them look to it, that all personal feelings of jealousy, all want of Christian charity in judging those who differed from them, were carefully suppressed, both in the press and in private. It was not true that the movement had gone back. The chaff had been separated from the wheat; but there was progress, since the number of new members was greater than that of those who had fallen away. He had never anticipated any very sudden accession, till God should send some special event to awaken men's minds. They could receive a larger number of clergy if they had larger means at their disposal: he therefore entreated every member to make personal sacrifices, to give up some glasses of beer, or drink less wine, that they might have more to give to the good cause. The names of three distinguished members, who had been called to their rest since the last Congress, were reverently commemorated, and at mention of their names the meeting silently rose.

The first public meeting, on Sunday, was very largely attended. Professor von Schulte gave the opening address. Reviewing the history of the movement, he said:—

“In 1870 a small number of men met at Nuremberg, to consider the duty of the Church with regard to the new dogma of the Papal Infallibility. We hoped that the German bishops would hold fast to the principles they had declared a few days previously; but on the contrary, they published a pastoral letter, denying all that they had before affirmed. In the following year, a meeting was held at Munich, at which the course we have ever since pursued was decided upon. In the papers at that time may be seen the enthusiasm which stirred the heart of the nation, when, after a sharp life-and-death struggle, it felt itself a united Empire, and hoped the time might be come when it would be possible to have one fold and one shepherd. At the Cologne Congress, in 1872, we passed resolutions justifying our position, declaring that we did not cease to be Catholic, inasmuch as we held fast to antiquity, to that which the Church held from the beginning. As our shepherds had deserted us, we followed the apostolic example, and elected a bishop. At Constance, in 1873, we adopted the principle of representative synods. At Bonn, in 1874, we held our first synod, and stood forth to the world as a fully organized communion. We have not shrunk from innovations, that is, innovations which in fact do but reestablish what has existed from earliest times. We have had many difficulties, and some have been offended by our changes, but, on the whole, our unity is unimpaired. Each year our enemies have foretold our extinction, but we have now achieved that which has been unheard of for a thousand years, that the State has been brought to see its duty in protecting true religion—it has recognized our body, and acknowledged our bishop. The foundation on which we stand, and will stand, is the truth, as God has revealed it to us in His Gospel.

In love and perseverance we strive with all our power to maintain and restore the Catholic Church in all its purity. That is the spirit in which this Congress meets, and may God preserve and deepen it amongst us."

The Bishop then made a long and most interesting speech, of which we can only touch on the chief points :—

"Let us first inquire what are the signs of the true Church? Three are easily discernible: peace, joy, and righteousness. Peace between God and man, and as a result, peace between man's spiritual and natural life; and peace between man and man—it being the true sign of believers that they love one another in peace. But among the many nations and religions of the world, where is peace? All attempts to unite even Christians among themselves have failed. It has often been tried; the great Leibnitz devoted nearly fifty years to the work, and came to the conclusion that the Roman Church was the great bar and hindrance to peace. If the conditions of salvation had always remained those which Christ appointed, all who were called by His Name would have lived in peace with each other; but the Romish Church set up other conditions. A true confession of faith undoubtedly belongs to the conditions of salvation; but search the Scriptures, and you will never find that the confession of which our Lord and His Apostles spoke consisted in a number of theological and philosophical precepts, but rather in the witness of Christ, of His life and death—that is the confession embodied in the Apostles' Creed. In early times it was always held by the Church that he was the heretic who broke the bond of peace; and in history we shall find this was the guilt of the Roman Church. Those who read the history of the schism of the Eastern and Western Churches impartially, must see that the fault lay chiefly with the Roman Bishops. From that time irreconcilable hatred has existed between the two Churches; and only lately, especially since our movement, has a voice of brotherly love gone forth from the Western Church to the Eastern. I cannot think that a union of other Churches with the Roman is possible, for they do not rest on the same foundation. The doctrine that only in the Church is salvation is a Biblical one; but it refers to the Universal Church, in so far as she walks in the light of the Gospel, and in the footsteps of Christ. A reunion of Christendom is only conceivable on the basis of belief in the fundamental truths of primitive Christianity. With the exception of the Romish Church, all communions acknowledge this. One means towards the attainment of unity is self-examination. Self-knowledge fosters humility, and humility brings brethren together. Another is care for the purity of the golden idea of faith, which in Rome is supplanted by the leaden conception of submission. Another is the due recognition of the important claims of science. As yet we have not unity, we only strive after it. In the Roman Church, they thrust out millions who testify that their ways are not God's ways, and those who are left preserve unity! We approach nearer to each other if we cherish a truly Catholic spirit, free from party and sectarian ideas, and if we hold fast the precept, 'Judge not that ye be not judged.' The religious unity after which we are striving in our German Fatherland must not be sought by endeavouring to bring all men into conformity with the Council of Trent, or the Augsburg Confession, or the Thirty-nine Articles; but we may all be united in the bond of the love of Jesus Christ, and in dependence on Holy Scripture, and the decisions of the great Ecumenical Councils. One word more. I cannot describe to you the feelings that stir my heart at

the thought of the completion of Cologne Cathedral. Listen to some words spoken by Frederick William, in 1842, at the laying of the first stone towards the completion of the building. These are his words: 'A great work is being accomplished amongst you; this is no ordinary building, it is a work prompted by the brotherly feelings of all Germans, all confessions. When I think of this, tears of joy fill my eyes, and I thank God that I have lived to see this day.' And at this very time the brother of him who spoke these words—the victorious German Emperor—goes to an unpretending Lutheran church to hold his thanksgiving service for the completion of the cathedral. He cannot hold a service there according to his form of worship; if he wished to be buried in the cathedral, the followers of the Vatican would say, 'the cathedral is desecrated, the Church is persecuted.' Not long ago a large number of Ultramontanes met, and decided to take part in the *service* (which, mark well, was organized by the chapter); but with regard to all that the Emperor and the city ordered, 'to observe a dignified abstention.' Moreover, the priest is forbidden to use the prayer for the Emperor, which the missal prescribes, not only on this occasion but in general. We shall never attain to the joys of unity and peace so long as we look to the Vatican, and exclaim, 'Most holy father;' let us rather look upwards, and cry, 'Our Father, which art in heaven.'"

Professor Watterich's speech, which was full of deep and earnest religious feeling, dealt more with universal Christian truth than with the special doctrines of the Old Catholics. The main line of thought was that "religion is truth; it is not merely a matter of feeling, a holy frame of mind, a dawning belief in God within the soul; it is truth, it is a power in the realm of thought. But truth is of God; it is not man who proclaims and discriminates truth, it is a Divine gift. We cannot allow any human creature to impede our access to Him who is the very Truth."

At the second public meeting, Dr. Zirngibl discussed the causes of the *Cultur-Kampf*. He urged that the central point of the question lay in the ethical principle:—

"Christianity, as Christian faith, cannot be separated from Christian ethics, for the text appointed to prove the Divine origin of its doctrines is, 'By their fruits ye shall know them.' If we acknowledge this text, it is impossible to recognize as the Christian faith that which is presented to us by the Jesuits and Ultramontanes. It cannot be a mere word, an axiom, a dogma, which needs only to be rightly *expressed*, for Christian faith cannot depend on literal expression, it goes much deeper than mere verbal wisdom; it consists in a faith which produces in the faithful a simultaneous development of love to God and man—that is, love to God finds outward expression in love to man. I cannot hate my neighbour, torture him, force his conscience, attack his honour, and yet say, 'I love God.' Ultramontanism separates the love of God and man, and this can only be done by transforming the love of God into a slavish subjection to the will and the judgment of the Papacy. If we penetrate still deeper, we find that this spurious idea of Christian love depends on a false con-



ception of that self-love on which Christ founded love to our neighbour. The Papal Church cultivates a self-love, which springs not from the spiritual but from the earthly part of man; and thus while she *speaks* of the growth in wisdom, and love to God and man, *speaks* of the duty of securing supremacy to mind in the world of thought, yet in action she goes against all this; for he who loves wisdom and intellectual life in himself, cannot hate it in his neighbour; cannot wish to make his neighbour dead to all power of willing or judging; cannot wish to obscure Christian truth by a system of pious frauds, by the worship of relics, or doubtful miracles. He who is striving after moral improvement finds so much to struggle against in himself, that he has no time to spy out the defects of others. He who loves and esteems highly his own conscience cannot force that of another by torture; cannot desire to overcome the conviction of another by blows, but trusts to the power of teaching and example. If we consider these contradictions between Christianity and Ultramontaniam, which we can only hint at, and then measure both by the demands of the age, we shall have an answer to the question, 'What was the cause of the *Cultur-Kampf*?' The secular world is progressing in humanity and in toleration, in freedom of conscience, and has thereby condemned the Ultramontane practice of love to God and man. Those who examine most closely the roots of the spirit of our age, recognize its intimate connexion with the Christian spirit; but the most fatal error is, that the age desires to enjoy the fruit of Christianity without belief in Christ, without the belief that we can only be brethren when we are brethren in God. But we must not look for Christianity in this or that confession, it is rather the same spirit and the same truth in all confessions. In this Christianity we find our inmost, most sacred existence—our love of country, our intellectual life, our conscience. No one will conquer in the present *Cultur-Kampf*, except in this spirit. Let us range ourselves under the banner of this holy faith; and while some cry 'Materialism,' and others 'Ultramontaniam,' let our watchword be simply 'Christianity.'

Professor Michelis, a leading member of the Old Catholics, explained that his absence on the preceding day was due to his having attended the Ultramontane Conference, which was taking place at Constance. He said:—

"I wish to remove a misconception, and to explain that I fully recognize the fact that I have no place in a Roman party-meeting; and, moreover, that I esteem my office as a Catholic priest far too highly to have any desire to force my way into an assembly to which access is afforded only by a denial of Catholic principles. My object was twofold. First, to see if any one man would have the courage to cry shame on the untrue dogma of the Infallibility; and, secondly, to point out the meaning and authority of the older Council of Constance, for us on the one hand, and for the Ultramontanes on the other. The Council of Constance, in the fifteenth century—one of the turning-points in the history of the Church in its relation to mankind at large—attained two results. First, it saved the Church from complete ruin, by putting a stop to the scandal of three contending Popes, and made a legitimate commencement of 'the reform in head and members;' and secondly, it burnt Huss as a heretic. We leave, then, the heretic-burning Council to the share of the Ultramontanes; but we claim to be the true heirs of the Council which authorized reform

in the head and members of the Church—a general Council, legitimately assembled, recognized by Popes themselves, and which, once for all, laid down principles which made absolutism in the Church an impossibility. To my mind, this Council has a special importance, in that it justifies more than any other fact my ideal conception of history, and Church history in particular. History is ideal, because it is under the dominion of a moral idea—the idea of the recovery, to a certain limited extent, even here on earth, of man's true aim for eternity. Therefore, the Council of Constance verifies my ideal conception of the Church ; for it is the great event which proves that, in principle at any rate, the Church has the moral power of rooting out the corruption which Popes themselves have introduced. The very life-principle of Old Catholicism is the belief in the possibility of this dogmatically recognized principle of 'the reform of the Church in head and members.' Our next point is, that on the basis of the Old Catholic organization, it becomes possible fully to maintain and carry out the primitive idea of the Church, as a moral and not a legal community, trusting not to force but to conscience and conviction. The so-called Roman Church is no longer a Church, but a political institution ; not using at the present day torture and imprisonment to maintain her position, but practising no less cruel spiritual constraint, especially by means of the confessional, to force the dogma of the Infallibility upon the conscience of the faithful. Let it be the aim of the Old Catholic Church to maintain the practicability of carrying into effect this ideal of the Church as a moral society. Shall we Germans, who are now keeping the tenth anniversary of Sédan, despair of the realization of truth in the history of the world? Germany had long been crushed, but she rose again to fresh life ; so will the Church rise also, and we may hope to see that work of 'reform in the head and members of the Church,' which was commenced in principle and theory in the fifteenth century, actively carried out in the nineteenth."

Pfarrer Bauer spoke on the important practical matter of reform in the liturgy, with special reference to the use of the German language in public worship. His remarks were to the following effect :—

"Probably many here present have listened to the German service for the first time, and perhaps have received an impression of unwonted innovation ; I therefore deem it expedient to attempt to meet the possible scruples of anxious temperaments, and the objections of unfriendly opponents. One of the favourite reproaches of our enemies, at the beginning of our movement, was that the greater number of our adherents consisted of those who had long ago given up all positive Christianity, who had separated themselves from Church life, who had completely lost all interest in religion, and that Old Catholicism was an unstable conglomeration of heterogeneous elements, hostile alike to religion and the Church, held together by the purely external bond of opposition, but which would dissolve into their component parts so soon as opposition should be transformed into a definite position. We felt from the first the injustice of this view ; and now even our opponents must admit that we are a firmly-compacted, united body, rallying round Christianity in its unstained purity ; that we carry in our hearts a deep-seated yearning after religion ; and that since occasion has been offered to us to gratify it in a reasonable manner, we have paid great attention to the maintenance of an elevating, noble, and devout religious worship. And since

the introduction into Baden of the German Liturgy, many who were formerly absentees are now zealous attendants at church. The Roman party begin to see that this fact does not redound to their credit, but testifies to the unprofitableness of their own service. I can well understand many thoughtful Catholics abstaining from such a service, for instance, as a pontifical mass, with all its splendour; the censer swinging twenty times before the bishop, the frequent kissing of his hand, and genuflexions before him, which seem to tend more to the glorification of the man than to the devout worship of God. We cannot wonder that those Catholics who desire Christian edification, and the satisfaction of their devout aspirations, hold aloof from a service where the whole wealth of Christian thought is reduced to the preaching of two subjects: the universal power of the infallible Pope, and the adoration of the Blessed Virgin. Those who felt thus absented themselves for years from service, till in the Old Catholic churches they found what they had elsewhere sought in vain—pure Apostolic simplicity and truth, and, in addition, spiritual benefit and moral elevation. As soon as we had formed congregations, and had our own services, we began a reform in the liturgy. No formal decision was necessary; it was from the beginning a matter of course that we should remove all that the Jesuits had introduced to foster superstitious devotion. We abandoned all ceremonies which tended to lead away the eye and heart from the holy service itself, to what was extraneous; but we kept those ancient, deeply significant ceremonies, which from the beginning have been associated with the mass, which represent the sacred mystery, and assist in producing a fitting frame of mind. We also restored the pulpit to its original position, as the place from whence should be proclaimed the whole world of those ideas which make men free, but from whence other ideas, also, which spring from Christianity, and have been sanctified by it, should be inculcated—conscience, conscientiousness, personal responsibility, freedom of conscience, humanity, toleration, Emperor, Prince, and Fatherland. We first revised the Romish Confessional; we then put forth a ritual for the administration of the sacraments, and the burial service, in our mother-tongue; and now, after many years of careful preparation (the subject was mooted as early as 1874), we have prepared the liturgy of the mass in the German language. Are we justified in this innovation? To answer this scruple, we have but to consider the light in which a great portion of the people regard the holy service of the mass in the Roman Church. It is an act at which the faithful are indeed bodily present, but in which they have no outward part, nor any immediate spiritual share. The priest does and says everything, and that in a dead foreign language. People say that is especially beautiful, as representing unity; it may be so, but it is the unity of a churchyard! The people, indeed, have the service translated into German in their books; they follow the priest at a distance, but they are dumb and passive—looking, listening, thrown back entirely on private prayer; and where once all hearts beat high in alternate prayer and song, now, in obedience to Papal command, a choir takes the place of the congregation, or, if that be wanting, the ten-year-old acolyte. We know from history, that each Church in primitive times was free to form its own order of service, which later became a national liturgy; hence the various ancient liturgies which we possess, glorious monuments of the individuality of races and peoples. Our forefathers received a German liturgy from the Irish missionaries. Among the old Suevi and Alemanni, and in Franconia, mighty German hymns resounded to the glory of God, till the latest missionary sent forth from Rome introduced

the Latin tongue. He himself, soon afterwards, complained of the want of warm devotion among the people, but did not recognize the cause. He ascribed it to the priests, saying, 'Once, in Germany, the chalices were wooden, and the priests golden; now the chalices are golden, and the priests wooden.' He ought to have said, 'Instead of wooden chalices we have wooden congregations;' and he had made them wooden. When, in addition to all this, we consider that the holy sacrament of the altar should be above all others a solemn congregational act, and that the Roman Liturgy itself supposes the most intimate relation between altar and people, and that this close union can only be maintained by the use of the mother-tongue, I think we shall acknowledge that it must be re-instated in its former rights. And finally, above all, we can rest upon Apostolic precept, and adduce the words of St. Paul in 1 Cor. xiv."

The President, in summing up the result of the Congress, dwelt on the general tendency of the five Resolutions, which embodied the principles of the meeting, and traced the thread which united them; winding up by the inquiry: What hopes may we indulge?

"I think we have no need to be disheartened; we have done all that it was possible to do. From the commencement we have depended not upon men but upon God. It has never been profitable, as far as this world goes, to be an Old Catholic; but we remain firm in the conviction that we have no other end and object but to maintain inviolate the true religion, which God has revealed to us, and to transmit the same to our children. Outwardly, we maintain our position; we have not gone back a single step. Let us continue in the same course, and in due time we shall reap the fruit of our labours. May God bring this to pass, and grant us His richest blessing till the next Congress."

In briefly reviewing the results of the past ten years' work, as illustrated by the speeches we have considered, four points stand out with special clearness. First. Whatever else the Old Catholics may be, they are not merely a protesting, negative party; they have definite principles which accord with our own, inasmuch as they rest upon Holy Scripture, interpreted by the Primitive Church and the decisions of the Great Councils; they maintain the principle of historical continuity; they hold that the Church is a moral power, resting on those fundamental Christian truths which are truly Catholic, but allowing free scope to national peculiarities; that her end and object is the spiritual welfare of man, and the glory of God. Secondly. They recognize the claims of this world as well as the next, and hold that here also the Church has a duty. She must not shrink from the investigations of science; she must accept and modify the spirit of the age, in so far as it is not antagonistic to the Christian spirit; she must ever rejoice in the triumph of truth, being convinced that truth is of God, and that where a truth is discovered

by man himself, it cannot be contrary to God's revealed truth. Thirdly. We note that a spirit of Christian charity is on the increase as regards the mutual relations of Old Catholics and Lutherans. The former recognize that there is a place for both in the Catholic Church ; while holding fast themselves much that the Reformed Communion have let slip, they are careful to acknowledge that both alike hold all essential, fundamental Christian truths. The latter, in many instances, show a warm and loving sympathy in the struggle of their fellow-countrymen after truth, and, by the willing loan of their churches, express that sympathy in a practical form. Fourthly. We notice a very marked outburst of patriotic national feeling. The Old Catholics are thoroughly *German*, their allegiance is undivided, no foreign power makes any claim on their loyalty. It can hardly be regarded as a mere curious coincidence, that the promulgation of the Papal Infallibility—the claim of a foreign bishop to absolute obedience, whenever he should speak *ex cathedrâ*—was almost contemporaneous with the foundation of a united empire, the awakening of an intense national enthusiasm. The newly aroused love of Fatherland, and the determination to make any sacrifices in its cause, promoted the desire for spiritual liberty, for the formation of a Church which might to some extent aim at being a national Church, free to form itself according to its own needs, yet holding fast all truly Catholic truth. The frequent iteration of one point, the Infallibility, may weary English readers, but we must remember that in our free country we can have no conception of the burning indignation aroused by such a claim on the part of a foreign Pontiff. The disastrous effects of the *Cultur-Kampf*, the closed churches, and vacant sees, are sufficient to excuse the somewhat warm expressions we sometimes find with regard to the Papacy. The core of the movement is sound, the principles on which it rests are justified alike by Holy Scripture and the teaching of history ; and we, as English Churchmen, surely owe our prayers, our sympathy, and, if possible, our material help, to men who, under less favourable circumstances, are going through the same trial from which our own branch of the Catholic Church came forth victorious, and who, perhaps, in some respects, are walking more warily than we did, making more gradual changes, and having a harder task in meeting the infidelity now so rife in Germany.

J. D. M.

## OUR ATTITUDE TOWARDS THE VATICAN CHURCHES.

“IT appears from the speeches and addresses which we have just heard, and from the manner in which those speeches and addresses have been received, that in the opinion of many persons here towards Churches of the Roman Communion we ought to assume an attitude very different from that which yesterday we were recommended to assume towards the historic Churches of the East. *Reformatio fiat intra ecclesiam* was our motto yesterday. It was acknowledged that reform was needed in these Oriental Churches ; but the reform was to be made within the Churches, and by the Churches themselves ; and the way in which we were to help in the work was by spreading knowledge, by promoting education, by endeavouring to exhibit in our own Services, and in our own conduct, the principles of a Church at once reformed and catholic, and by kindling through such exhibition the spirit of reform in those ancient and stationary communities. But, in dealing with Churches of the Roman Communion, it seems to be considered that we should promote reform by supporting outside the existing Churches other and rival Churches, into which members of the existing Churches should be drawn. In the one case, we are not to proselytize, nor to encourage proselytism ; in the other case, if we are not ourselves to proselytize, we are to help others in the work. In the one case, we are to reform without destroying the existing Churches ; in the other case, if we are not to destroy the existing Churches, we are to destroy the existing organization. The modern Vatican Church is to be swept away as an intruder ; and the old Catholic and National Churches in France, in Germany, in Spain, are to be raised from the grave in which they have long been buried, and restored to new and independent life. Now, are we acting in conformity with the principles of our Church in adopting this bold and exceptional course ? This is the question which we have to consider. It is a question of grave and solemn importance. It is a question requiring extreme caution. It is a question demanding most anxious thought, and I think that I must add, far more anxious thought than it commonly receives of English Churchmen at home. The Church of England is now bursting the shell of its insularity, or isolation, and is opening

<sup>3</sup> Speech delivered at the Church Congress, September 20th, 1880, on “Efforts towards Reform in Foreign Churches, and the Attitude of the Church of England towards them,” by the Bishop of Gibraltar.

her eyes to the fact that there are Christian Churches outside the shores of these islands, outside the shores of our colonies, outside the shores of our sister America ; and that towards these Christian Churches we have distinct and important duties to perform. Now it is of great moment that, before we cross the lines within which we have hitherto been content to walk, and enter upon this new, untrodden, unexplored ground, we should cautiously feel our way, and not allow ourselves to be drawn into any rash or ill-considered course. There are apparently persons here who tread fearlessly. They feel the ground to be perfectly safe beneath their feet. They have no scruples ; or, if they have any, they shelter themselves behind an old precedent of the Catholic Church : they shelter themselves behind that principle on which orthodox bishops acted centuries ago in their conflict with Arianism : they shelter themselves behind those words of St. Cyprian, who affirms that there is but one episcopate, held in common by all bishops, and possessed in full by every individual bishop. Every individual bishop, according to this principle, has extra-diocesan, extra-provincial powers : every individual bishop is a universal bishop : the whole world is his diocese : if the truth of Christ be in danger, if the salvation of Christ's redeemed people be imperilled, if the love of Christ constrain, there is no corner of the earth where a bishop is not free, or rather is not in duty bound, to exercise his powers.

This is a very startling principle ; but, startling as it sounds, it is one on which Christian bishops in early days, when necessity compelled, not unfrequently acted. It must be remembered, however, that there is another precedent, principle, or canon, of equal authority, and of very different purport, which prescribes that no bishop or priest shall exercise his functions in the diocese of a foreign bishop without consent of that foreign bishop. To justify a return to the earlier precedent, it seems to me that two things are essential ; the circumstances must be exceptional, and they must be pronounced by competent authority to be exceptional. If every bishop were free to step into another bishop's diocese, and every clergyman were free to step into another clergyman's parish, whenever such individual bishop or clergyman were personally of opinion that the true Gospel was not being preached, there would be an end of all order and discipline within the Church. Some persons seem to consider that the hundred bishops of the Anglican Communion who met two years ago at Lambeth pronounced judgment on this question. We, no

doubt, stated in the Letter which we issued on that occasion that all sympathy was due from the Anglican Church to such persons and communities as protested against the usurpations of Rome, and were drawn to us in the endeavour to free themselves from the yoke of Roman error and superstition ; we stated also that we were ready to offer all help to such persons and communities, and such privileges as we could offer consistently with the maintenance of our own principles, as enunciated in our formularies. But as we were merely a consultative assembly of individual bishops, without any definite constitution, it may be doubted whether we were competent to deal with practical questions such as these which have been brought to our notice this afternoon.

But though neither such a Conference of Bishops as met the other day at Lambeth, nor we ourselves assembled to-day in this Congress at Leicester, have authority to settle this question, there can be no doubt in the mind of any one who has travelled in the countries of Southern Europe, and has seen with his eyes, and heard with his ears, that the circumstances of the Roman Church in these lands are very exceptional, and would seem to justify us in adopting a very different policy in regard to that Church from the policy which yesterday we were advised to adopt in regard to the Churches of the East. Consider, for example, the position which the Greek and the Roman Churches respectively assume towards ourselves. While the one always gives us a hearty welcome when we visit eastern lands, always treats us as brethren, never dreams of proselytizing ; the other not only arrogantly rejects our communion, but, by the system of proselytizing which it adopts, sows seeds of discord and schism in our congregations, and in our households, marring the peace of our homes, separating pastor and people, parent and child, husband and wife. Such provocation, of course, if it were the only ground, would not of itself justify an entrance into a foreign diocese, except for the special purpose of providing for the wants of our own people who were neglected in that foreign diocese. An act which is in itself schismatical, would not cease to be schismatical, because done in retaliation or in self-defence. But there are other grounds. Consider the position which the Church of Rome and the Churches of the East respectively assume in regard to the Holy Scriptures. The distrust with which the Church of Rome regards the Holy Scriptures, the dread it evinces of their authority, the reserve with which it allows them to be



read, are in striking contrast to the treatment which they receive at the hands of the Eastern Church, which shows no such distrust, no such dread, no such reserve. Members of the Eastern Church may not read the Holy Scriptures very diligently; there may be, or appear to be, a discrepancy between the teaching of the Holy Scriptures and some received doctrines of the Eastern Church; but this Church herself is not aware of any such discrepancy, and always appeals to the Holy Scriptures in support of her doctrines. Consider the position which the Roman Church and the Oriental Church assume in regard to reform. While the authorities of the Eastern Church acknowledge the need of reform—and the first act of the new Œcumenical Patriarch was to issue a Manifesto urging reform—the authorities of the Roman Church proclaim that their Church is infallible, and therefore irreformable, and that any one who declares it to need reform is anathema. It stands to reason that a Church which claims to be infallible cannot reform without repudiating such claim. By confessing itself to need reform, it confesses itself to have taken steps which need to be retraced; in other words, it confesses itself to be a fallible, and not an infallible Church.

“These, as it seems to me, are reasons, and many more might be added, why, in dealing with the Roman Church, we are justified in abandoning our general practice of abstention, and in giving our sympathy and—so far as the principles of our Church allow—our support to such isolated congregations as are anxious for reform, and themselves ask us for assistance. Christianity occupies a very critical position in southern Europe at the present moment. While Vaticanism still retains its hold on the ignorant and credulous, the many and thoughtful are falling away into scepticism, and the masses are drifting into indifferentism. None can travel in those sunny lands without seeing that, though the Roman Church may still nurture, as we hope, many a bright example of simple faith and earnest piety, yet, so far as the intelligence, the progress, the life of those countries are concerned, it has proved a failure, and that the failure is all the greater in lands like Spain, where it has ruled under the most favourable circumstances, and with undivided empire. In France it is scorned by the strong manhood of the nation, who not only reject that type of Christianity which it presents, but are now actually marshalling their forces in open and direct antagonism.

There is one and only one way of saving men from these three evils—Vaticanism, scepticism, indifferentism—and that way is the revival

of national and independent Churches, Scriptural in their doctrine, Apostolic and Primitive in their discipline and forms of worship. But how are such Churches to be revived? This is a question requiring most careful consideration and the utmost caution. We must not make rash experiments. We must not plant exotics. We must not support systems which are not of native growth. We must not help work which is merely destructive. We must not disturb and unsettle, unless, in place of that which we withdraw, we have a solid faith and a true Church to offer. In all appeals that may be made to us, the rulers of our Church should scrupulously examine the special circumstances of each case, and see whether they have assumed a size and importance which would justify the Church of England in interposing. We must not act on insufficient information. We must not embark on enterprises which would lower the dignity of our Church, or bring into question her wisdom; these cautions are given not to damp enthusiasm; they are given to provoke inquiry; they are given to ensure circumspection."

#### ENGLISH CONGREGATIONS ABROAD.

TO arrive at any just conclusion of the work which a chaplain has before him in a foreign field, it is necessary to picture the British community abroad in some of its most accustomed phases. It has a standing, social and otherwise; it has desires, wishes, difficulties, which belong exclusively to itself.

Life abroad for an Englishman is pretty well balanced in its advantages and disadvantages. There are certain feelings of freedom and liberty of action, a sense of independence, in a word, which attracts many in a life on the Continent. Certainly, the advantages in education, and the acquirement of living languages and accomplishments are undoubted. Time was when people came abroad to economize; that time has passed in any general sense of the term. A man spends as much abroad, whether it be in the north or in the south, as he does in England. Some retired nooks in the country may yet be found in France or Germany, Switzerland or Italy, where the economical project may be carried out; but a great deal will have to be foregone, and many of almost the necessities of life to be abandoned, in order to live in these. In the larger and principal centres where English congregate, the expenses are much

the same as in England. Where economy may be practised, is in this. Abroad, a man can live as he likes ; he does not feel himself bound to any one particular thing because another man does it, as would be the case in his own country.

A. gives a dinner, and therefore B. must do the same thing. B. gives a large subscription, and on that account C. must give one rather larger ; it would not do to let his name appear for less.

And this, as we know, runs through every phase of society at home. Abroad, each one feels that he is on a kind of neutral ground, and may do what he likes, in the manner that he likes. If he could live at home in the same manner, he would spend less. But his surroundings in England will not permit of his doing it. In this is to be found the secret of the economy of living abroad.

Those, then, who reside away from home for a longer or a shorter period, may be divided into two classes or factions. There are those whose penates are planted in the land of their adoption, and who have the intention of making it the land of their children. These might almost be termed colonists. Next, there are those who come away from home for a limited period, having educational or economical purposes in view. But few remain abroad purely in the pursuit of pleasure for any lengthened period. Travellers can hardly be counted among the number of residents abroad.

The former, those whose household goods are planted away from home, owing to marriages and intermarriages, often lose much of their nationality, and in some instances part with it altogether, adapting themselves to the habits, customs, and manners of their adopted country. But, for the most part, Englishmen, and especially Scotchmen, retain their national characteristics, and are proud of them. Their life amongst themselves, and with regard to their foreign neighbours, has a totally different aspect. That side towards the latter is of a courteous, but distant character ; it is to meet and exchange civilities, to be acquainted, and not more. That towards their own compatriots is intimate and close, closer than would be the case in their own country. They turn to one another more easily, or, as it were, with more trust. From the nature of the case, it can hardly be otherwise ; since there are kindnesses and expressions of goodwill, for which one man is entirely dependent upon another abroad. In sickness, as in sorrow, that sympathy which each one longs for is more readily accorded ; or, say rather, more freely offered away from England than at home.

Sorrows become less exclusively private property. The word of sympathy is more readily accepted ; the offer of aid is looked at less suspiciously. In all matters connected with the character and individuality of persons, life abroad seems to have the effect of development. Whether climate or the different manner of living be the cause of this, I cannot say ; but certain it is, that with residence abroad, an amount of "gush" is imported into the sympathetic Englishman's temperament, of which he knows not, shut up in his shell in his island Fatherland. From the fact of being surrounded by his fellow-countrymen, and having the knowledge that their help could be obtained in reality at any moment, the man retires into himself and his castle. He shuts the shutters, and draws down the blinds, and makes his private interests a matter in which the word is *Noli me tangere*, except by special invitation. The air, or the surroundings, or even an unconfessed feeling of loneliness which a life abroad engenders, obviates this.

The result of this is further developed in the energy with which a matter is taken up that is of any public import, and which affects the community. Here is an instance of it.

In a certain assemblage of British residents, in a seaport town, a feud had arisen between the British Consul and his fellow-countrymen. Unfortunately, some expression of ill-will on the part of the Government official led to an almost open breach. The chaplaincy was a consular chaplaincy, in part supported by the Government, but in part, also, by the people, British residents, of the town. The latter, therefore, and not without reason, considered that they had an interest in its affairs, and a voice in matters ecclesiastical.

The story runs, that on one Sunday morning the consul in question, rising from his seat at the conclusion of the service, and, ere the voluntary was finished, called imperiously to the organist to "stop that organ." He then and there gave out that the chapel would be closed on the succeeding Sunday, and ordered that the key should be given up at the consulate. As may be imagined, this mode of action gave rise to no little wrath. Indignation ran high, and the expression of feeling was neither restrained nor too nicely worded. But there was action as well. Before twelve that night the community had been canvassed by an energetic few. A sum was raised sufficient to ensure an income to another chaplain for a certain period. This was to be the people's own clergyman, free from all Government

control, amenable only to his congregation and the bishop. Nor was this all. A deputation waited on the Secretary of State for Foreign Affairs, and demanded that the grant to the other chaplain should be withdrawn—a petition which was too readily acceded to. And yet this was no quarrel with the consular chaplain, who was liked and respected, but was the result of strong feeling against being “put upon.” There is a good deal of energy, and perhaps rash zeal, exhibited in all this; but it tends to show that force of character and determination in action are not diminished, but the contrary, by a residence on the further side of the Channel. It is a zeal which, perhaps, sometimes is expended on trifles—as, for example, when a worthy citizen entered into a long correspondence with the Bishop of London, as to whether the suffrages in the Litany should be said *with* the priest, or *after* him—but the spirit is there. It is energy that can do most useful work when well directed, and can aid in carrying out undertakings which at the commencement may have appeared impossible.

There is hardly any good work in which the sympathies of a British community may not be enlisted, if only those sympathies be directed with judgment; and more especially is this the case with pecuniary aid, when the means exist.

Englishmen abroad are not niggardly; on the contrary, the hand seeks the pocket readily where the object is good. There may, in part, be a selfish motive in this, where their own Church or their own chaplain is concerned. But the spirit is the same. From the nature of the case, British communities have to rely upon themselves a great deal. More outlying places, as colonies, for instance, excite a greater amount of sympathy and interest. The other end of the world appeals to the hearts and pockets of stay-at-home Englishmen more nearly. *Omne ignotum pro mirifico*; and thus an English audience is worked upon by a thrilling account of missionary labours and dangers (and heaven forbid that they should be underrated) more easily than by a matter-of-fact statement of Englishmen's wants in a land more like unto their own. Such an audience takes in the poetry and sentiment of the claim, and responds accordingly. But ask for aid on behalf of fellow-countrymen on the Continent, and a widely different answer will be returned. “Why do they go? Why don't they stay at home? What claim have they on us?” For an Englishman looks to “claims” ever in any demand that may be made upon him. It has

been my lot to prove this in more instances than one. In canvassing for subscriptions towards the completion of a church that had certain claims upon those mercantile houses to which I addressed myself, in several large towns of our country, the result ever depended on this —“Could any claim be established? We give a certain sum each year,” would be the answer, “in charity, when it is shown that a claim exists. Have we ships coming to your port? Do our sailors come to your church? How are their wants provided for?” If it could be shown that ships did come, and wants were supplied, a handsome subscription was generally forthcoming; otherwise, not. But such help might be termed almost accidental; so that, in the main, we are thrown abroad very much on our own resources. We have to work for ourselves, and the result is that very often matters are carried through which at first were hardly contemplated. It must be confessed that this is more especially the case where those concerned are British merchants. The British merchant can bring to bear on any matter which he takes up an amount of “one-eyedness” hardly equalled elsewhere. I am not now speaking of pecuniary aid, but of the kind of energy which is enlisted in a cause. He wants a thing, and he gets it. A refusal is not to be thought of. What is to be done, is to be done at once. There may be something to be said against all this. It may be that things are embarked in without reflection, and, having been embarked in, cause some sorrow and much talk ere they are accomplished. On the other hand, the thing is done. This keen perception of what is feasible is a mine of wealth in itself, while the power of resource which his profession gives him becomes an unspeakable assistance in any matter requiring work and energy. Put a body of men together of this kind, whether the matter in hand be to build a church or make a railway, and for the very honour of their profession they will do it.

Now, of elements such as these is a British community abroad composed. And the spirit leavens the whole lump; it infuses itself into other portions of the body, and animates it.

Again, a congregation abroad is critical. I recollect the Bishop of — saying to a body of us at the time of ordination, when called upon to preach before him, “This is perhaps the only time in your lives when you will hear your sermon criticized,” there being half a dozen examiners and others sitting round for that purpose.

This may be true of England, but it is not so of congregations abroad. Every sermon is criticized with more or less acumen; and,

if not criticized, is certainly very freely discussed. In some way or another this comes back to the preacher. True, the public applause, as of an Ambrose at Milan, is not the order of the day; but a whispered expression of satisfaction, if not of the contrary, is not always inaudible.

When an Englishman goes to church abroad he means it. He is not there to put in an appearance, to represent certain conventionalities, to take his ease for an hour and a half, and then forget all about it. He is there to attend, to gather, if not to learn, something. Maybe his coming may be irregular. He will come late. He may be seen in his place regularly for six weeks, and then not appear again for an equal period. But when he is there, he has an object in view, and that is to see and listen, and not merely to be seen; to take in something, and not merely to pass an idle morning. The consequence is that a congregation of British residents abroad is always an attentive congregation. It may be small, or scattered, or heterogeneous in belief, in standing, in element, but it is listening and attentive. In little things this will come out. During a summer season, when others than our established congregation were attending the church, a party of visitors came on two successive Sundays, and attracted attention by their irreverent behaviour. On the first Sunday this was merely remarked on; on the second, when the same behaviour was repeated, a leading member of the congregation, of his own accord, and in the midst of the service, walked straight up to the most prominent of the offenders, and requested him "either to behave properly, or leave the church." The action had its effect. Now, I fancy, in England it would require a longer provocation to call forth so decided an act. All honour to the doer and the deed.

This reverent and respectful behaviour is a very marked feature in all Continental congregations. In none of the churches or chapels which I have served have I ever discovered cause for complaint on this head. People may come late, or come irregularly, but they are always well behaved. It is a great satisfaction to bear witness to this fact, which is one in itself that speaks volumes for the earnestness of the worshippers, and the reality of their intentions.

During nearly eighteen years of uninterrupted work abroad, during which time I have served some nineteen or twenty chapels for a longer or shorter duration, service and sermon have ever been followed and listened to with greatest reverence and attention. The single exception is the instance above quoted.

These congregations have ranged in point of station from an ambassador to an engine-driver, and in one and all cases there has always been the same respectful behaviour.

It is true, party-spirit in congregations runs high. The very interest which is common to all in their Church establishment engenders it. But it is a spirit, the expression of which is kept out of church. However high feelings may be wrought during the weekday, on Sunday they are made subordinate ; into church they are not brought.

G. WASHINGTON.

### THE CONTINENTAL BISHOPRIC QUESTION.

SIR,—It is now more than a pressing question—it is an *urgent* question—whether or not the chaplaincies in northern and central Europe can be supplied with a bishop of their own. Year by year their complaints are waxing louder and louder, that whereas every other portion of the Anglican Church throughout the world has direct episcopal supervision, they, and they alone, are entrusted to the casual visits of any stray bishop who may happen to turn up. This state of things is becoming simply intolerable, and cannot go on. The chaplains are an earnest body of clergy, anxiously—daily and hourly—trying to do a difficult duty, as sentinels and outpost watchmen of the Church's army in foreign lands, and will not be trifled with. Without the authority of their Church they can take no step but agitate in every legitimate way. It remains for the Church at home, by means of her convocations and societies, to second the wishes of the chaplains and their lay supporters, and to put forth an earnest appeal on the Continent, and in England, for the requisite endowment of the proposed bishopric. Such an appeal was put forth in the year 1870 ; but the disastrous war which then occurred, between France and Germany, put lesser questions into the background. Now, however, the question of an Anglican bishopric, in northern and central Europe, has been effectually revived—and all the more effectually that it has been revived in the chaplaincies themselves. The fact is, the wave of Church feeling which has swept over England in such a remarkable manner of late years has extended to the Continent ; and it has been clearly perceived by all earnest workers that proper episcopal organization has become necessary to the due development of Church work on the Continent, and to the due utilization of the grand opportunities which the Church of England, by God's grace, has now offered to her in these deeply important and interesting foreign countries.

As an outcome of the efforts of a few chaplains and their friends, a numerously signed petition to his Grace the Archbishop of Canterbury, collected with considerable trouble, and some expense, was forwarded to Lambeth in the summer of last year. The most reverend prelate, with kind promptitude, immediately placed it before the Convocation of Canterbury. The matter was carefully discussed, and the result was that a joint Committee of the Upper and Lower Houses was appointed to consider the question. This Committee was to have met under the presidency of the Bishop of London, at London House, in November. But the over-



whelming interest of the ritual controversy, owing to the imprisonment of the Rev. Pelham Dale, shelved the question again ; but only for a time. The Committee met at London House, in February, considered the various documents placed before them, and then adjourned. It was the opinion of this Committee that the funds requisite for the endowment of the proposed bishopric could not in all probability be raised in England. But of the desirability, if not the necessity, of establishing the bishopric, should the means be forthcoming, there does not appear to have been any doubt.

Now it should be observed that the promoters of the scheme never contemplated the probability of the whole of the funds being raised in England. They are men perfectly acquainted with the Continent, and they cannot fail to observe that there is plenty of floating capital in the pockets of Anglican Church-people abroad, which it only requires a better organization, and a thoroughly good cause, to draw out. At present, what is our organization? *Nil*; or almost so. No bishop; no canons; no archdeacon; no diocesan fund; no real unity or *esprit de corps*. If people step across into the Diocese of Gibraltar they find all this; but in the immense tracts of the rest of the Continent of Europe, the chaplaincies, scattered far and wide, are left like the soldiers of an unofficered regiment to do exactly what is right in their own eyes. What wonder if the enemy breaks the sticks one by one! *L'union fait la force* is a motto which a Churchman, less than any one else, can afford to forget or lose sight of.

What, now, is the duty of every one who, by circumstances of residence or sojourn upon the Continent of Europe, has been led to take an interest in this question? Well, it certainly cannot be to sit still with folded arms. That never helped any cause very much. What, then, is to be done? What *can* be done?

To such questions the answer is not far to seek. Every letter addressed to the archbishops or bishops, especially from laymen, has its weight; every letter to newspapers, every article in reviews, every signature to our petition, even every conversation—much more every speech in public—assists in ventilating the matter, and in drawing it to a head. And let us consider for a moment what will be the result of the appointment of a bishop, to unite in his own person the interests of the chaplains of France, Germany, Switzerland, Belgium, Norway and Sweden, Holland and Denmark, Russia and Austria. New life will be poured into every struggling congregation; new courage into the breast of every chaplain; new churches will arise. Perhaps parsonage-houses will follow. A fund for the pressing needs of the Church will be started, so that the shoulders of the chaplain and his people will not be crushed beneath the weight of a building debt; or the chaplain cast penniless and pensionless upon the wide world, when his health and strength fail him, or his widow and orphans left without the provision it must have been impossible for him to save and put by.

These, and untold other advantages, will quickly follow from the appointment of a bishop for northern and central Europe; and this being so, it becomes every earnest Church person to help forward the project might and main.

T. A. S. W.

*Baden Baden.*

## THE RUSSIAN CHURCH.\*

THE Church of Russia, of which I would speak to you, is one of eleven autonomous Churches, composing the Orthodox Eastern Communion, often called, with perhaps less accuracy, the Greek Church. Six of these Churches, indeed, are made up mainly of those who—Greek by race—use the Greek tongue in the affairs of daily life, and, by consequence, in Divine Service. The members of the Churches, which are respectively under the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, the Archbishop of Cyprus, and the Holy Synod of Greece, number a little over 8,000,000. In four of the remaining Churches, those of Montenegro, Servia, Roumania, and in the Austrian Empire, there are about the same number of souls; while in the Church of Russia the faithful number about 60,000,000.

In these Orthodox Eastern Churches, Holy Scripture is appealed to as the rule of faith, and the early General Councils are considered the most authoritative interpreters of its doctrines. And, therefore, the Scriptures are not kept from the laity, nor the prayers said in an unknown tongue. If, for a like reason to that which leads us to prefer in Divine Service the Prayer Book version of the Psalms, an older form of the language is used in the Churches, the older Russian (or Slavonic) and ancient Greek differ far less than is commonly thought, from the Russian and Greek of daily life.

Throughout the Orthodox Eastern Communion the precedence of honour is ever accorded to the Churches presided over by the four Patriarchs. And this, although the second in rank—the “Most Blessed and Holy Pope and Patriarch of the Great City Alexandria, Father of Fathers, Pastor of Pastors, Archpriest of Archpriests,” honoured yet by a title which seemed not to ill befit his early predecessors—has now under him *no* diocesan, bishop, and but 5000 of the faithful; and the third in order, for years after he entered upon his high office, had in the city where the disciples were first called Christians no church edifice, but worshipped with his flock in a cave in the mountain side.

Admiring and sympathizing with the respect shown for the days that are past, we should fail of a correct view of the condition and prospect of the Orthodox Churches in the East, unless we took into

Paper read by the Rev. Dr. Hale, Baltimore, U.S.A., at the Church Congress, Leicester, September 28th, 1880.

account, and carefully studied that Church which, although the fifth on the list of those Churches, has within it nearly, or quite four-fifths of the members of the Orthodox Eastern Communion—the Church of Russia, by far the largest national Church in the world. It can hardly be disputed that no little influence must, and of right ought to be exerted by a Church with 93 bishops, 34,000 parish priests, and, as I have already said, 60,000,000 of the faithful.

The Russian Church claims an Apostolic origin. St. Andrew, the first called of the Apostles, is said, on one of his missionary journeys, to have visited what is now known as the Crimea, and, having preached the Gospel to the flourishing Greek colony there, mindful that his mission was not to Greeks only but to barbarians, to have proceeded northward, on his errand of mercy, among the wild Scythians, so far as to where the city of Kieff now stands.

About the middle of the ninth century, Askold and Dir, princes of Kieff, and companions of Rurik, sailing to Constantinople on a predatory expedition, were turned from their evil purpose and converted to Christianity, and returned to their own land to spread among their countrymen some knowledge of the Divine Saviour. Many years after, Olga, the widowed daughter-in-law of Rurik, while governing Russia during her son's minority, went to Constantinople for fuller instruction in the truth than she could have at home, and was there baptized. Her teaching and example had little influence over her son; and even her grandson, Vladimir, ascended the throne as a heathen prince. But after a time the good seed sprang up. Several reasons combined to turn Vladimir's mind towards Christianity. But one of the strongest of all was the thought that this was the religion of the beloved Olga. His baptism was followed by that of vast numbers of his subjects. Idols were cast to the moles and to the bats, into the streams and into the fires, and Russia became a Christian country. And although the apparent suddenness of the change has given it, to some, an air of unreality, it should be remembered that, through the translation of the Scriptures into the Slavonic language by Cyril and Methodius, and by other means, the way had long been preparing.

At Vladimir's request a bishop was sent from Constantinople to be Metropolitan of Kieff, then the capital of Russia. For about 250 years the Metropolitans of Russia came from Constantinople, chosen and sent by the Patriarch, and were, with hardly an exception, of the Greek race, the other bishops being Russians. Then the usage grew

of choosing *at home* one to be Metropolitan, and sending him to Constantinople for consecration, or, if already a bishop, to be confirmed in his metropolitical office. With the taking of Constantinople by the Turks communication with the Patriarch became more difficult, and therefore less regular. Metropolitans, chosen now for Moscow, which was become the capital, entered upon their high duties without awaiting the sanction of the Patriarch. Still nominally dependent upon Constantinople, the Russian Church became practically autocephalous. In 1583 accomplished facts were recognized by the Patriarch conferring upon one who, in his sphere, exercised like power with his own, the Patriarchal title. Ten Patriarchs presided over the Russian Church, the last of whom, Adrian, died at the very beginning of the eighteenth century. Then the Church was, for a time, under the charge of one of her senior bishops. In 1721 a Holy Synod was established to administer the affairs of the Russian Church, and under the charge of such a Synod it continues to this day.

The Holy Synod of Russia is now constituted as follows: The Metropolitans of St. Petersburg, Kieff, and Moscow, the Exarch of Georgia, two or more other bishops, chosen for not over two years at a time, and two priests, one of them the principal Chaplain of the Emperor, the other the Chaplain-General of the Army or Navy. At the sessions of the Holy Synod, but sitting apart from the rest, having no voice in the discussions, nor yet a vote, is the Ober-Procurator, the representative of the lay element in the Church. He acts as the medium of communication between the ecclesiastical and civil authorities.

In the different dioceses there are Diocesan Consistories, formed somewhat after the model of the Holy Synod, to assist the Bishop in the administration of his diocese. It would seem that the Holy Synod and their Consistories are fairly representative. Changes with a view of making them more fully so are discussed in Russia, just as here in regard to Convocation.

I have not seldom been asked whether, in my judgment, the Russians are a *truly* religious people. The grave charge is often made—too frequently perhaps in the spirit of him who “thanked God that he was not like other men”—that their religion is, very generally, but on the exterior and not from the heart. So far as I could judge in such a matter, if I compared such members of the Russian Church as I have happened to know at all well with an

equal number of *my* countrymen, or of *yours*, I do not think the Russians would suffer by the comparison.

It is very generally believed that the Russian Church is, in a very undue sense, subordinated to the State. That the civil authority should have some influence in the affairs of an established Church is a matter of course—that such influence has gone beyond proper limits, except, possibly in a few isolated cases (as some may think has happened even here), it would be hard to show.

It has been thought that Peter the Great, in the steps which he took for replacing a Patriarch by a Synod, aimed a blow at the rights of the Church. The facts would not seem to warrant such a conclusion.

When Peter took in hand the reins of government, and undertook the reforms which, despite the rudeness of the way by which they were brought about, were most salutary, he found much in the relations of Church and State which required change. Many disorders had confessedly crept into the Church government and among the clergy. There were many irregularities in the administration of Church affairs. In troublous times powers had been lodged in the hands of the Patriarch which appertained rather to the civil than to the ecclesiastical authority, so that there was, as to civil affairs, a dualism which was most unfortunate.

The change was not made on Peter's sole motion, but was in accordance with the advice of leading ecclesiastics, and was promptly approved by the Patriarchs of Constantinople and Antioch. The See of Alexandria was then vacant, and the Patriarch of Jerusalem seriously ill.

Synodal government, we must remember, prevailed in the East from the time of the Great Councils. And although the disorders of the times put into abeyance the practice of large and frequent gatherings of the Bishops, yet the principle has never been lost sight of. The Patriarch of Constantinople has, for hundreds of years, been assisted in the administration of his office by a council of twelve Metropolitans, without whose advice he takes no important step. And recently, when there was a question of perhaps again having a Russian Patriarch, a distinguished Eastern theologian declared it would be a mere anachronism to set up a new Patriarchal throne, when the ancient Patriarchates themselves were administered on synodical principles.

That, sometimes, the Ober-Procurator has had a military title, has

seemed to some to imply that the Synod was tyrannized over by him. But it should be remembered that, in Russia, civil functions are often assigned to officers of the army or navy. Nor should we forget how often such officers prove, in the English and American Churches, most devoted and efficient laymen. And letting the objection go for what it is worth, it has been many years since a General or an Admiral was Ober-Procurator. The present incumbent of the office (Constantine Petrovitch Pobaidonostseff) is a civilian, and was, a few years since, a professor in the Ecclesiastical Academy at St. Petersburg.

It is often alleged that the Russian clergy are very ignorant. This charge is certainly an exaggerated one. Hear the admission of a witness by no means too favourable, the Jesuit Gagarin, in *La Russie serait-elle Catholique?* (pp. 44, 48). "The Russian clergy," he says, "are not known. I would not imply that they are perfect or irreproachable, but I maintain that they are calumniated, and that they are more cultivated and more moral than they have the credit of being. They have, in our day, made remarkable progress in sacred and scientific learning. We can have an idea of the degree of instruction attained, by the works they have published of late years, which testify to a marked improvement in ecclesiastical studies."

I can myself bear witness that every word of this is true. Learned works are continually issuing from the Church press in Russia, dealing with various questions of Church History, Liturgies, Theology, &c. The greater part are original; some, as, for instance, Canon Robertson's *Church History*, now appearing, translations. The *Christianskoe Chtenie*, a bi-monthly review, published under the auspices of the Ecclesiastical Academy of St. Petersburg, would well bear comparison with the *Church Quarterly*, and it is but one of several ecclesiastical reviews. And not only are there many learned bishops and priests, but earnest efforts are made for the diffusion of knowledge throughout the whole body of the clergy. In every diocese there is, as a rule, a theological seminary, where the children of priests are educated gratuitously, and others, desiring to share in the advantage, at a small cost. Under the Metropolitans of St. Petersburg, Kieff, and Moscow, are Spiritual Academies, fitly ranking with Universities. When a large part of the Russian people were ignorant serfs, it was, perhaps, not to be wondered at that many of the priests who ministered to them should neglect to keep up the

studies of their youth. But with all that is now doing for popular education there is the need felt of learning on the part of the clergy. The little prospect of advancement set before the great body of the parochial clergy, and the poverty of many of them—obliged oft-times to cultivate their glebes with their own hands—have, to a degree, interfered with their intellectual improvement. Some steps have been taken, and others are under consideration, which may lead, it is hoped, to a change for the better in both these respects.

It is pleasant to see the growing interest in the study of God's Word. Several commentaries of considerable merit have appeared of late, or are now appearing. A revised translation of the Scriptures into the Russian language, under the auspices of the Holy Synod, has recently been printed, after many years of patient toil, and copies of it widely circulated. Shall we not join in the words by which the Czar greeted the completion of this work? "I pray God to show the saving power of His Holy Word, in making the Russian people go forward in truth and piety."

It has often been said that the Russian Church has no missionary spirit, a charge that could only be made in ignorance of the facts. That, years ago, it, like our own Churches, did little for missions, is indeed true, and for them, as for us, extenuating circumstances might be found. But for many years past zealous efforts have been made for the conversion of heathens and Mahommedans. A most flourishing mission of the Russian Church exists in Japan, with 6000 converts, and many native clergy and catechists. The *Orthodox Missionary Society* of Russia, with its various diocesan branches, each with its bishop at its head, is doing much to increase the interest of clergy and laity in the good cause.

In connexion with this Missionary Society is a Missionary Training School, at Kazan, for fitting missionaries for their work in the foreign field, and for giving those who are to be parish priests in parts of the country where Mahommedans abound, such instruction as may enable them to cope with the arguments of the followers of the false prophet.

I wish there were time to give even a brief sketch of the life of that great missionary hero, Innocent of Moscow, lately gone to his rest, after labouring in Missions in Kamchatka and Alaska forty-five years, and, when his health began to fail him from age and exposure, labouring ten years for Missions, as Metropolitan of Moscow, and founder and first President of the *Orthodox Missionary Society*.

I have endeavoured, in the time allotted to me, to show *something* of what the Russian Church is. I have been compelled, for lack of time, to make *assertions* when I would most gladly have given *proofs*, to sketch in merest *outline* what it would have been far more satisfactory to set forth in more *detail*.

The Missions of the Churches of the Anglican Communion have very little to do with the Russian Church. So far as relates to the people of the Russian Empire, we can leave the care of their religious instruction with those on whom God has laid the responsibility of it—the Bishops and Pastors of the Russian Church. In Alaska the two Churches might come in contact, but the American Church has deemed it wiser, for the present at least, not to enter upon a field which the Russian Church cultivated so well while it was part of the Russian dominions, where it still labours, and where it can work with advantage.

In Japan, missionaries of the English, of the American, and of the Russian Churches, are working side by side, and, as a rule, very harmoniously. Cases of misunderstanding will, of course, arise, but the kind forbearance and mutual sympathy which have characterized the leaders in these missions, will surely, by God's blessing, prevent evil result.

Let the relations between the Church of Russia and the Churches in communion with it, on the one hand, and the Anglican Churches and their Foreign Missions, on the other, be always *relations of Christian charity*. Whatever be one's political views, likes, and dislikes, let the followers of the one Lord, especially in matters where religion is directly concerned, endeavour to *think* kindly, to *speak* kindly, to *act* kindly, towards each other. In the words of the venerable Patriarch of Alexandria, in a letter which I had a few years since the honour to receive from him: "Until the Lord vouchsafe the fulfilment of the great work of unity, many inconveniences and stumbling-blocks will exist among us, and many misconceptions, on either side, and misrepresentations will arise." "But," as he goes on to say, "mutual patience and forbearance, enkindled by Christian love and by the inestimable importance of the great and God-pleasing ends at which we aim, can remove all such."

Let us endeavour to understand the position of our brethren better than we do, and take every fitting opportunity of letting *them* understand *us*. On either side it will probably be found that there were more points of agreement than were supposed, and that the differ-



ences were often much less, in reality, than at first sight appeared. While misconceptions prevail, there will be, at times, mistaken action. Let us, realizing our own liability to err, make due allowance for mistakes, and, only thinking evil when we *must*, think good when we *can*.

So shall we be doing our part in hastening the time, though *we* may not see it, when God shall make up the dissensions which divide His people one from another, and when "Jerusalem shall dwell as a city that is at unity in itself."

## COVENANT OF THE MEXICAN CHURCH WITH THE AMERICAN BISHOPS.

**I**N the Name of the most Holy and Undivided Trinity, Father, Son, and Holy Ghost. Amen.

The following Covenant, or Articles of Agreement, Concord, and Union, between the Bishops of the Protestant Episcopal Church in the United States of America of the first part, and "the Mexican Branch of the Catholic Church of our Lord Jesus Christ militant upon earth" of the second part, establishes the ensuing stipulations, mutually entered into by the two Churches aforesaid :—

### ARTICLE I.

The bishops of the Protestant Episcopal Church in the United States of America, in consideration of the fact that nearly all the clergy and members of the said Mexican Church owe no allegiance to the Government of the United States of America, but are Mexican citizens, do hereby recognize the aforesaid "Mexican branch of the Catholic Church of our Lord Jesus Christ militant upon earth" as of right, as also in point of fact, a foreign Church, to all intents and purposes, within the meaning of the tenth article of the constitution of the Protestant Episcopal Church in the United States of America. But while the aforesaid bishops of the Protestant Episcopal Church in the United States do thus recognize the said Mexican Church to be a foreign Church, yet during its early growth and development it shall continue to enjoy the nursing care of the Protestant Episcopal Church in the United States, until the said Mexican Church shall attain to a sufficiency in its episcopate for the administration of its own affairs, according to the requirements of the ancient canons and primitive usages of the Church of Christ.

ARTICLE II.

The bishops of the Protestant Episcopal Church in the United States, acting under the aforesaid tenth article of the constitution, and relying upon the stipulations contained in the following articles of this covenant, agree to consecrate to the office of bishops one or more persons duly elected by the said "Mexican branch of the Catholic Church of our Lord Jesus Christ militant upon earth," after receiving satisfactory evidence of their election by the said Church and of their fitness and qualifications for such a high and holy vocation.

ARTICLE III.

The bishops of the Protestant Episcopal Church in the United States furthermore agree to name from among themselves a commission of seven bishops, with whom the aforesaid bishop or bishops to be consecrated for the said Mexican Church shall be associated as a temporary board of administration for the episcopal government of the said Mexican Church.

A majority of the same shall be competent to take order for the consecration of future bishops for said Church, as the necessity may arise, on the demand of said Church. The said temporary board of administration shall be furthermore empowered to administer all the discipline pertaining to the episcopal order of the ministry of said Church, until at least three bishops shall be elected, consecrated, and canonically established in the said Church, it being understood that this temporary board of administration shall be governed in the exercise of their episcopal administration, judgments, and acts by the provisions contained in the constitution and canons of the Protestant Episcopal Church in the United States of America, so far as the same can be applied to the divergent circumstances of the said Mexican Church, and are consistent with its rights and privileges as a distinct national Church.

ARTICLE IV.

"The Mexican branch of the Catholic Church of our Lord Jesus Christ militant upon earth" assures and certifies the bishops of the Protestant Episcopal Church in the United States that it receives the Holy Scriptures of the Old and New Testaments, including all the books called canonical, as they are enumerated in the sixth article of religion of the Protestant Episcopal Church (excluding those commonly called apocryphal) as the Word of God, and containing all things

necessary to salvation ; that it possesses the catholic and apostolic faith as set forth in the words of the Apostles' and Nicene Creeds ; that it receives and observes the two sacraments of Baptism and the Supper of the Lord, ordained by Christ himself, and none others ; that it holds that, from the Apostles' times, there have been these orders of the ministry, bishops, presbyters, and deacons, and desires to perpetuate them for itself ; that it rejects the errors, novelties, and superstitions of the Church of Rome, as the same are set forth and rejected by the Protestant Episcopal Church in the United States in her articles of religion, as well as such as have been introduced since the date of framing such articles ; and the said Mexican Church further covenants not to receive or establish any doctrines or articles of belief contrary to the doctrines held by the Protestant Episcopal Church in the United States, and set forth in its formularies.

#### ARTICLE V.

The bishops of the Protestant Episcopal Church furthermore agree to consider such testimonials of character and qualification for the episcopate sufficient in form as shall be equivalent to the formulated testimonials required by the bishops of the Church of England before they conveyed the episcopate to this Church.

#### ARTICLE VI.

(1) And for the preservation of the common faith and of the doctrines of the Lord Jesus, the said Mexican Church binds itself to prepare a service-book for public worship and for the administration of confirmation and other sacred rites, the Apostles' Creed and the creed commonly called Nicene being therein included ; the said service-book to conform in its essential features to the formularies of primitive and apostolic Churches, and to be approved by the commission of bishops in this covenant established ; and the said Church further binds itself to require a profession of faith in the terms of the creeds aforesaid as a condition for admission to Holy Orders.

(2) And the said Mexican Church in her office for the administration of Holy Baptism will preserve such a due Scriptural presentation of the authority and intent of that sacrament, with the use of the matter and form prescribed by our Divine Lord and Master, as shall be satisfactory to the bishops of the Protestant Episcopal Church, or to the commission of bishops by them appointed.

(3) And in her office for the administration of the Lord's Supper the

said Mexican Church will preserve such liturgical forms as are essential thereto—that is to say, particularly a due Scriptural presentation of the authority and intent of that sacrament, with the use of the matter and form prescribed by our Divine Master and Lord, and with such further provisions as shall render said office conformable to the general outline and spirit of the primitive liturgies in the judgment of the bishops aforesaid, or of the commission of bishops by them appointed.

### AN INDIAN CUSTOM.\*

“OCCASIONALLY, when an important war, a struggle for independence with the English, is impending, the Rajah who is to take the command goes forth early in the morning, mounted on an elephant splendidly trapped, towards the lair of some tiger of remarkable strength and ferocity. He is accompanied by a host of followers with torches in their hands, but weaponless. Silently, and taking all precautions not to alarm the animal, they form a large circle round the spot where the tiger is known to be lurking, and close in by degrees. The torches are then lighted, and the infuriated beast finds himself enclosed and without means of escape. At the moment that the sun rises, the Rajah, still on his elephant, throws back the heavy mantle which up to that moment he had worn, and shows himself clad in a magnificent robe covered with jewels. On his head is placed a tiara of rubies, surmounted by an aigrette of most costly diamonds.

“Now begins the terrible part of the drama. The Rajah, spreading his arms towards the rising sun and raising his head to the sky, utters three cries, invocations to Siva. The multitude of Hindoos answer him by tremendous clamours, and these again are echoed by the tiger’s roar. A traveller who was present at one of these scenes describes the animal at this crisis as crouching, lowering its head, glaring now to the right and now to the left, while with its tail it beat the ground repeatedly. Its whiskers now bristled, and now lay flat, while seeking its point of attack. The circle narrows more and more. The animal turns two or three times, with its body close to the ground and its tail between its legs. Suddenly, with a tremendous bound, it leaps into the midst of the Bengalees who surround him. The tiger, scarce able to stand for the numbers who

\* Abridged from *Les Missions Catholiques* of Oct. 20th, 1880.

have cast themselves upon it, shakes itself and springs up, throwing the bodies of many of its assailants into the air, but in vain; no sooner is a place free than another and another devotee clings to the animal, biting and tearing its flesh. One seizes the ears, another the throat, a third the tail, others the feet, while many more tear its sides. With a desperate effort it once more frees itself from its enemies, throwing off the men, who cling to it like bulldogs, but instantly twenty or thirty more replace their companions, and the struggle continues until the animal falls lifeless to the ground. Thus Siva is appeased. Now the Hindoo warriors feel sure that the sacred war will be blessed, and that India will be delivered."

M. H. M.

### Notices.

**Origines Protestantæ; or, Suggestions for an Historical Inquiry into the Origin of the Protestant Religion.** [London, E. Longhurst, *n.d.*]

This book seems to have been published about two years ago. Its object is to show that modern Protestantism is derived from ancient and mediæval heresies. The greater part of it is taken up with an account of the history and doctrines of the Magians, Gnostics, Manichees, Priscillianists, Paulicians, Cathars, Albigenses, Waldenses, and other sects. The author derives his information about these heretics mainly from the representations of their adversaries, and we have some hope left that they may not all have been quite so black as they are painted. But we should have thought that the darker the colours in which they are portrayed, the harder it would be to derive modern Protestantism from them. What connexion can it possibly have with heresies which taught the dual principle, regarded the God of the Old Testament as an evil spirit, denied the reality of Christ's human body, or practised astrology? Yet this connexion our author sets himself boldly to establish. In doing so he gives a picture of Protestantism which few people would recognize. We select as examples one or two of his thirty-two points of resemblance between Protestantism and the ancient heresies.

"Protestants do not really believe in the resurrection of the body, holding the future life in eternity to be immaterial only. Any catechist or teacher in a Sunday-school who has skill enough to collect the real opinions taught to the children of Protestants in their homes may soon be convinced of this by instituting inquiries" (p. 343).

"Another curious Protestant tradition is the denial of the mission of the Apostles. They allow them to be individual disciples, but not distinguished from other disciples by any official functions (*id.*).

"The early heretics never really believed in the Divinity of Christ: neither do Protestants now. . . . It is certain that—setting aside Roman Catholics and regular members of the Anglican Communion, who, as such, are accustomed to the Nicene Creed—not one person in 500 in England believes in the Divinity of Christ in the Catholic sense. It is not unusual to hear little children repeat the formula taught them in their cottage homes to counteract the teaching they get in Church-schools—'Jesus is not God'" (p. 346).

We must honestly confess that we should tremble if our orthodoxy were to be tested by inquiries instituted among our Sunday-school children. We are afraid that they might sometimes even insert the word *NOR* in some of our most careful dogmatic statements, as probably the children did who produced the formula (!) taught them in their cottage homes, which is given in the last paragraph. If our anonymous author will examine the confessions of faith put forward by various Protestant denominations, the hymns they sing in public worship, and the sermons preached by their ministers, we are disposed to think that he will not deem their tenets so helplessly unorthodox as the school children represent them to be. But we are not sure. For in the first place he charges even the Church Catechism with unsatisfactory testimony on the question of our Lord's Divinity, and we fear that he is not easy to satisfy. And in the second, he says,—

"Another Gnostic tradition is the duty of conforming to State requirements in religious matters, and accepting any confession of faith, if it be likely that the faith really and secretly held will be advanced thereby. . . . The same disposition is apparent in Protestantism in all times" (p. 360).

So that the most orthodox statements of doctrine may be only meant to deceive. But how about "the duty of conforming to State requirements in religious matters"? Where is the Protestantism to be found which the author is combating? It seems to be, in every respect, a creation of his own fancy. The *Nonconformist* and the *Christian World* would repudiate it as vehemently as the *Rock* or the *Record*.

**What is of Faith as to Everlasting Punishment? In reply to Dr. Farrar's Challenge in his "Eternal Hope."** By the Rev. E. B. Pusey, D.D. [James Parker and Co., and Rivingtons, 1880. Pp. 290.]

When Dr. Pusey's volume was first published, Canon Farrar

hastened to make known, through the pages of a contemporary, that he was well satisfied with it. It was true that there were some points of difference between Dr. Pusey and himself, which he, as a theologian dealing with a theologian, could understand and probably explain, but which ordinary students—*nous autres*—had nothing to do with, and would be sure to misapprehend if we did not prudently leave them alone. We thought at the time, that if Canon Farrar was satisfied with Dr. Pusey's criticism of his views on the question under discussion, he was a man who must be "thankful for sma' mercies." This anticipation is more than confirmed by a careful perusal of Dr. Pusey's work. Indeed, it is enough to read the "Contents" of the book to see how little there is in common between the critic and the criticized. And yet, unhappily, at the end of his essay Dr. Pusey has given some grounds for Dr. Farrar's claiming him for an ally. For, speaking broadly, the difference between them is this—Canon Farrar *rejects* the accepted Scriptural doctrine of Hell, and *substitutes* for it the theory of a long-enduring Purgatory; Dr. Pusey *maintains* the Scriptural doctrine of Hell, but *adds* to it a conjecture of a spiritualized Purgatory which receives no more confirmation from Scripture than the theory of Canon Farrar itself. As far as p. 106 it is probable that well-instructed members of the Anglican Church will go heartily with Dr. Pusey, and it is in these 106 pages that Canon Farrar's theory is demolished. But from p. 106 to p. 128, when he leaves Canon Farrar and states his own views on Purgatory (which, if our memory serve us, he has elsewhere told us that he first learnt from a revelation to or by St. Perpetua), he will be no longer followed by a disciple of Bishop Bull, whose teaching on the Intermediate State is unhappily too little known among us.

The reason why the Scriptural doctrine of Hell is an offence to many at the present day, is not the doctrine itself, but the supposition, which has no sufficient warrant, that the majority of mankind will incur its doom, and that that doom consists in what Dr. Farrar calls "physical torments and material agonies." On the first point Dr. Pusey lays down that there is "no ground for believing that the majority of mankind are lost," because "God enlightens all and judges each, as that light is used," and "parts with none who do not deliberately and finally reject Him." On the second point he declares that those who do not understand "everlasting fire" literally, "are free not to receive it; the Church, which has laid down eternity

of punishment to be matter of Faith, not having laid down the material character of the punishment" (p. ix). The following passage excellently portrays the real nature of those sufferings which are represented to us under the image of fire :—

"No one who could love would be there ; no one who had anything but that miserable counterfeit of love, self-love, would be there ; no one would be there in whom the natural rudiments of love were not marred and overshadowed by the poison-tree of pride, envy, jealousy, in their impassioned malignity. But I have often said that I could not but think that to one such as Satan, full of hatred, envy, jealousy, malignity, the sight of all that unspeakable love in Heaven, in which the blessed are ever bathed, but in which he himself, being what he is, could not share, would be the worst Hell of the two. I believe that he would again cast himself out of it, and that his own worst Hell is himself. Even on earth those who are what Plato calls 'incurable,' hate the society of the really good, and intercourse except with those like themselves. 'He was made to reprove our thoughts ; he is grievous unto us even to behold, for his life is not like other men's, his ways are of another fashion.' But here they can vent their hate and spite upon the good. These will *there* be out of their reach. And yet, if they have nothing to do, except to dwell upon themselves, and the misery of having lost the bliss for which they were created ; if they have no memories except of the evil, which shut them out from God, and yet through the fixed obstinate malignity of their will, will not repent : with no activity even in nothingnesses, like the absorbing distractions of this world, or its fierce passions : with no love to pour out or to receive (for all love will then be gathered into Heaven), their only vent would be mutual hate. Such must be a torment to themselves" (p. 4).

On the real meaning of the word *αἰώνιος*, ordinarily translated "eternal" or "everlasting," but now often "æonian," the following passage is important (no Oxford man of his date will hesitate to endorse Dr. Pusey's description of Mr. Riddell as "the best Greek scholar of his day," and therefore an authority on this point not to be despised or disregarded) :—

"On the use of the word *αἰώνιος*, in classical Greek, I have appended to the Sermon on Everlasting Punishment a note written for me, in view of my sermon, by the best Greek Oxford scholar of his day, my friend, the Rev. J. Riddell. It appears from this, that the word was used strictly of eternity, an eternal existence, such as shall be when time shall be no more. In the New Testament it occurs seventy-one times : of eternal life, forty-four times ; of Almighty God, His Spirit, and His glory, three times ; of the Kingdom of Christ, His redemption, the Blood of His covenant, His Gospel, salvation, our habitation in heaven ; of the glory laid up for us, thrice ; our inheritance, consolation, of a sharer of eternal life ; of eternal fire, thrice ; of punishment, judgment, destruction, four times.

"Of the future, then, it is nowhere used in the New Testament, except of eternal life or punishment. . . .

"The same uniformity of usage occurs in the substantive word *αἶων*.



The same words, 'for ever and ever' (lit. 'for the ages of the ages'), are used in the description of glory to God, to the Lord, to Jesus, to God the Father and the Lamb; of the endless life of Jesus, of the reign of Christ, of the sufferings of the lost, of the devil, of the reign of the saints" (p. 38).

Dr. Pusey then quotes the unanswerable argument of St. Augustine on the use of the word, which Canon Farrar calls, "battered and aged," "absolutely and hopelessly futile," "glaringly commonplace :"—

"What a thing it is to account eternal punishment to be a fire of long duration, and eternal life to be without end, since Christ comprised both in that very same place, in one and the same sentence, saying, 'These shall go into eternal punishment, but the righteous into life eternal!' If both are eternal, either both must be understood to be lasting with an end, or both perpetual without end. For like is related to like; on the one side, eternal punishment, on the other, eternal life. But to say, in one and the same sentence, life eternal shall be without end, punishment eternal shall have an end, were too absurd: whence, since the eternal life of the saints shall be without end, punishment eternal, too, shall doubtless have no end to those whose it shall be" (p. 44).

We turn with regret to the other side of the picture. Dr. Pusey rests his defence of, not *the Roman*, but yet *a Purgatory*, on 1 Cor. iii. In this chapter, St. Paul, referring to himself and Apollos, and other teachers (for whom he took himself and Apollos as examples in order not to give them offence), says that he and they are labourers and builders, while the main body of the believers were God's tillage and God's building (verse 9). Then, confining himself to the first class—the ministers of God—he says that he has himself laid the foundation stone, Jesus Christ, and that others are building upon it; but, he adds, they must take care what they build. Is it gold, silver, precious stones, that is, good doctrine, which will bear to be tested as gold and silver are tested, by fire? or is it hay, wood, stubble, that is, superstitious and unfounded opinions, which will not bear that test? If the former, the builder will be rewarded, if the latter, he will suffer loss, yet, seeing that he has preserved the foundation intact, he will still "be saved, but so as by fire." Now whatever these words do mean, we may say with an assurance amounting to a practical certainty, that they do not refer to any purgatorial fire, for it is the bad work, not the man who builds it, which is burnt, and it is of builders only, that is, of God's ministers, not of the mass of the faithful, that the Apostle speaks. Dr. Pusey assumes that English theologians "turn aside from the question, What is meant by building wood, hay, stubble?" and he pronounces this "dishonest." The assumption is unfounded and untrue. They

have not "turned aside from the question," but having convinced themselves, and having proved to demonstration, that "wood, hay, stubble" do not represent sin, for which men will be burnt in a supposed purgatory, but ministerial work and teaching which will not bear testing, and will therefore perish (such, for example, as Dr. Pusey's own interpretation of the text under consideration, and Canon Farrar's interpretation of the word "eternal"), they then leave the Apostle's words without inquiring over curiously into that which the Spirit has not clearly revealed.

**Ó locura ó santidad.** Drama en tres actos y en prosa. Par José ECHEGARAY. [Madrid. Pp. 92.]

Senor Echegaray, having retired from political life, has for some years past devoted himself to the drama, and during the last twelve years has issued about as many plays. That they should be popular in the Madrid theatres is very much to the credit of the Spanish people, and indicates a far higher moral tone in Spanish play-going people than exists in Paris, and we fear that we must add, in London. In the drama before us there is not any recourse to the arts and suggestions of a French play-writer.

Don Lorenzo de Aventaño is a Spanish gentleman who has fed himself on the fare provided by Don Quixote, and become assimilated in character to that famous hero. He has a wife and one daughter, who is in love with Eduardo, the young Duke of Almonte. The duchess, Eduardo's mother, swallowing her pride, comes to make formal proposals in behalf of her son for Inés' hand, when, at the same moment, Lorenzo's nurse, Juana, makes known to him that he is not the son of his putative father and mother, but of herself. The duchess, who had been delayed contrary to all the laws of ceremony while the revelation is being made, comes forward with an air of offended dignity, condescendingly makes her proposal, and declares her consent to the marriage, which to the horror of all present—Inés, Eduardo, Angela, the Duchess—Lorenzo distractedly but firmly refuses. Then follows a terrible struggle in Lorenzo's mind between the claims of honour and those of his child, whose life and happiness appear to be likely to be sacrificed. The duchess, in her love for her son, is willing that the marriage shall still take place, provided there be no scandals, but Don Lorenzo insists on at once publicly declaring the fraud that has been committed, delivering up all that he has of the heirs of Aventaño, and acknowledging Juana—who had the repu-

tation, though falsely, of having been a thief—for his mother. Wife, daughter, duchess, duke, and his family friend and physician are all against him, but he holds fast in a despairing agony to honour, and at last is reduced to such a state that it is as impossible to say of him, as of his prototype and hero, Don Quixote, whether he is in his senses or no.

This drama being written in prose, we do not make extracts, but we note that it contains some of the pithy sayings for which good Spanish authors are famous, e. g., “Sólo es mortal para la juventud lo que destruye el porvenir; no lo que precipita en la nada lo pasado;” that some of its scenes are an exhibition of intense passion; and that its tone is pure and high.

**L'Église Catholique-Gallicane de la Rue d'Arras**, par Emile Mopinot (Grossart, 2, Rue de la Paix, 1881, pp. 24), is a pamphlet which emanates from the party of Catholic Reform in Paris. It is written in a hopeful, brave spirit, and may, we trust, be regarded as a sign of life and energy. Beginning with a remark on the happy position of the Church of M. Loyson in the Rue d'Arras, the quarter of Paris in which the schools are situated, as likely to attract the young students, who only seem to be irreligious as a protest against the superstitions which now disfigure truth, it proceeds to sketch the Ultramontanism that the party resists, and the reform that it proposes to effect. As to the present state of the French Church, the author writes:—

“The episcopate itself, the last hope of the Church of France, has passed over to the enemy. Under the ancient kings, the bishops of France were at least united with the crown for the protection of the national independence against the attempted spiritual usurpation of the Holy See; with the recent triumph of Ultramontane theories, which have become the doctrines of the whole Roman Church, the bishops have now no longer anything national about them, and Beranger's lines seem to have been written for our time above all.

“Any prelate is counted at once a lunatic who has the heart of a Frenchman. In fact, the bishops, since their abdication, are no more than prefects or curates of the Pope. His omnipotence is of their making; they are the adopted parents and supporters of Ultramontanism, which is for the moment victorious. Of course, all the clergy are drawn into the bishops.” (p. 19).

The position of the Catholic Reform is thus depicted:—

“At once Catholic and National, the Gallican Church remains faithful to the Catholicism of the first ages of Christianity, as it existed in its integrity, and it adheres without reserve to the Synod of Nicæa. Indeed, this is its bond of union, its point of junction with the other Churches, its

sisters—that of England, the Episcopal Church of America, the Church of Holland (called Jansenist), the Church of the Old Catholics of Germany and Austria, the Church of Sweden, the Reformed Catholic Churches of Mexico, Portugal, and Spain, and the great Greek Catholic Church. Beside patriotism and the reconciliation of the nation with itself, the Gallican Church aims at drawing together the Christian Churches; not, of course that it entertains the chimerical and monstrous dream of the mediæval Papacy, which sought to bow all the European States under one and the same authority, but that much-to-be-desired union of Christian people when each possesses its own genius, its distinct and national character, and all together form a vast federation of good-will and brotherhood in the confession of a common faith—the Gospel of Christ" (p. 23).

Any one who desires to visit the Pyrenees without leaving England should provide themselves with Blackburn's *The Pyrenees*, illustrated by Gustave Doré, of which a new edition, revised and corrected to 1880, has appeared (Sampson Low, 1881, pp. 250). Mr. Blackburn's descriptions, with some humorous sparkles of M. Taine's interspersed, and M. Doré's illustrations, bring before us in a very vivid manner Eaux Chaudes, Eaux Bonnes, Lourdes, Argelès, Caunterets, St. Sauveur, Bagnères de Bigorres, Luchon, and other Pyrenean resorts whose names are so familiar to us.

Pfarrer Bauer has devoted himself to the regulation and improvement of a most important part of the Old Catholic religious services—the musical department. His *Katholisches Gesang- und Gebetbuch zum Gebrauche bei dem (Alt) Katholischen Gottesdienste* (Mannheim, 1881, pp. 292), contains hymns, with notes attached, suitable for Advent, Christmas, Epiphany, Lent, Whitsuntide, the burial service, the communion service, the sermon, thanksgivings, &c. It is well known how readily the German language lends itself to Church music; and we are glad to see that hymn singing—so powerful an instrument for good in the land of Luther and his fellow-workers—is not neglected by the reformers of the nineteenth century.

A Vicar, who describes himself as having first taken interest in the work of Italian Reform in the year 1845, and as having twice paid a visit to Italy as the agent of the Anglo-Continental Society, in 1860 and in 1867 respectively, has published a pamphlet entitled, *A Year's Leave of Absence; or, a Narrative of Facts and Experiences connected with Church Movements in Italy* (London, Bartlett, pp. 63), dedicated to the late Lord Charles Hervey. From it we make the following extracts:—

"When the first Bishop of Gibraltar was appointed, in 1842, I well remember the strange comments made by Roman Catholics on the Continent: 'What,' they would say, 'a Protestant Bishop! We thought there were no bishops among Protestants; then there are priests—and if there are priests, they must have sacraments as we have them, and a Church like our own.' And since the time that the Bishop of Gibraltar has been holding confirmations here and there in Roman Catholic countries, those good people have been confirmed more and more in their belief of our orthodoxy, and look upon the *Cappellano Inglese* (English chaplain) as a true minister of Christ's Church; respect him as such; step into our Church, and even cross themselves and pray; and sometimes join us in Divine Service, especially if they know English" (p. 5).

"I have twice heard the preacher of the Month of Mary, and this was the burthen of his discourse: from beginning to end Mary dispenses graces, creation is for her and by her, God and Mary are so mixed together as to be indistinguishable, both are most holy, *Santissimo* and *Santissima*; the preacher's hand is lifted up to the biretta, which he takes off every second as he pronounces the word of Mary, or the *Virgine*" (p. 18).

"There is no sacrament, no rite or function, consecrated by immemorial usage, and regulated by canons, which is not being added to, from an insatiable love of novelty and effect. To the Mass, which we should think was unalterable, is appended the recitation of prayers to the Virgin, by the celebrant, in his chasuble, kneeling at the lowest step of the altar immediately after the Mass; the celebrant, who never kneels during the Mass, following the tradition of the oldest custom! The *quarant' ore* (forty hours' adoration of the host during three days) has developed into *perpetual* adoration, by the exhibition of the host in one church after the other, in every town of 20,000 people, and upwards—and in proportion to this expansion of *Corpus Christi's one-day*, by so much fewer are the perpetual worshippers" (p. 19).

The vicar took a chaplaincy in Italy during his leave of absence from his English parish, and it is plain that his work in that country was a labour of love.

**Les Deux Infaillibilités**, par un Chercheur Chrétien (Pau, 1880, pp. 7), is a clever pamphlet. The writer represents himself as studying the Bible, with a conviction of its infallibility, and finding in it either no support of the peculiar doctrines of Rome, or a contradiction to them. He finds nothing about the Immaculate Conception; whereupon the curé explains that the doctrine is derived from tradition. He finds a command to drink of the cup; and the curé tells him he must submit to the authority of the Church. On reading Gal. i. 8, he is led to inquire of himself whether the Immaculate Conception, and the Infallibility of the Pope, is not another gospel beside that which Paul preached. On turning to ecclesiastical history he finds the Council of Chalcedon declaring that the primacy accorded to Rome was only allowed her because Rome was the

imperial city. The conclusion that he arrives at from his study of the New Testament and Church history is that the Roman Church is neither Apostolic nor Catholic, but schismatic.

The third number of **Light and Truth** contains information on Spain, Portugal, and Mexico, together with a letter of the Rev. L. M. Hogg, addressed to the Bishop of Meath, on the Old Catholics of St. Gall. This letter ends as follows :—

“This case is one, among others, that leaves one clear and strong impression on my mind, viz., that it is urgently desirable, if possible, that the Anglo-Continental Society should be raised to a considerably larger income than it has hitherto attained. You will recollect how warmly and forcibly Bishop Cleveland Cox, at Farnham, pleaded for the Anglo-Continental Society to be the Church’s ‘handmaid’ for dealing with all the Old Catholic movements, as the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge are in their respective spheres. I feel strongly that if the Anglo-Continental Society is to be a thoroughly effective ‘handmaid’ for carrying out the resolutions of your lordships the Bishops at the Lambeth Conference, touching ‘all help’ as well as sympathy and counsel to Old Catholics seeking it at your hands, it needs for such work a fair income of some five thousand pounds yearly, in order thoroughly to do all that might usefully be done to encourage and promote the divers Old Catholic movements in Switzerland, Germany, France, &c., &c. If such means were at the Society’s, and so at the Bishops’ command, help might, perhaps, be given to encourage St. Gall folks to start a church of their own.”

Dr. Hale has printed, by request, a very interesting **Address, delivered before the Convocation of Baltimore, December 16th, 1880**, giving an account of his visit to England, for the purpose of reading his paper at the Leicester Church Congress, and the visits which he made about the same time to Baden, for the Old Catholic Congress, and to Paris to see Père Hyacinthe. The following passage is very suggestive of the way in which the Reformed Catholic Communion is lengthening its cords and strengthening its stakes in Europe and America :—

“It will be noticed that in five consecutive Sundays I used five different Liturgies. At Baden-Baden, with Bishop Reinkens, an Old Catholic German Liturgy; at Paris, with Père Hyacinthe, a French Liturgy; at Riseholme and Lincoln, the following Sunday, the Liturgy of the Church of England; at Inverness, the beautiful Liturgy of the Scottish Church, to which our Prayer Book owes so much; at Queenstown, that of the Church of Ireland. The next Sunday on which I was in a Church building (for on the one Sunday I spent at sea we used, of course, on an English steamer, the English Prayer Book) I took part in the service of *our* Liturgy, translated into the German tongue, and received the Holy Communion at the hands of a Swiss Old Catholic Bishop, Bishop Herzog. Thus, in a little over six weeks, I was welcomed as a brother-Churchman by representatives of six Churches besides our own, with all of whom we are in communion” (p. 13).

**The Second Triennial Report of the Committee of the Protestant Episcopal Church on Ecclesiastical Relations and Religious Reform** (reprinted from the *Journal of the Convocation*, New York, 1881, pp. 30) is full of interest. The Commission on Ecclesiastical Relations is divided for convenience sake into six sub-committees: (1) on Oriental Churches; (2) on the Old Catholics of Germany and Switzerland; (3) on the Old Catholics of France; (4) on the Scandinavian Churches; (5) on the Moravian Church; (6) on Correspondence with Foreign Chaplains. The present pamphlet contains condensed reports from the first, second, and fourth of these committees; and attached to them is a most valuable document—*A Translation of the Order for the Holy Communion from the Gebetbuch of the Christian Catholic Church of Switzerland*. By the Rev. Charles R. Hale, S.T.D. This is the only English translation of Bishop Herzog's Liturgy that has appeared, and it is very well executed. Copies can be obtained from the Rev. Dr. Hale, 239, Maryland Avenue, Baltimore, U.S.A.

We are glad to find that the **Declaration of the House of Bishops of the American Church on Catholic Reform**, which we published in our last number in the article on "Intercommunion between the Anglican and Old Catholic Churches" has been issued in New York, in English, Latin, German, French, Italian, and Spanish. Copies may be had of the Bishop of Albany, 29, Elk Street, New York, or from Dr. Hale, at the address already given. We are glad to see that the policy consistently advocated in these pages is in accordance with the unanimous judgment of the Episcopate of the American Church.

Bishop Herzog has published a volume on **Communion with the Anglo-American Church (Gemeinschaft mit der Anglo-Amerikanischen Kirche**, Berne, 1881, pp. 77) which is of exceeding importance. It begins with his Letters from America, and ends with a Pastoral Letter, to which we hope to do justice in our next number.

Under the title of **La Victime d'un Evêque Ultramontain : Recit Historique** (Plainville, 1880, pp. 43), there has been published, by a Committee of Defence, constituted at Plainville, an account of the Abbé Sterlin. In 1862, he was appointed curé of Plainville, and while there got himself into debt by restoring the parish church and founding an orphanage. Being a republican in

politics, and rejecting the decree on the Infallibility of the Pope, he was dismissed from his post by the Bishop of Beauvais, in 1874. M. Sterlin joined the Swiss Christian Catholic Church, married, and was appointed curé of Moutier. Here, however, he was pursued by four of his creditors, at the instance of the Bishop of Beauvais, and was obliged to resign his post, as an embargo was laid upon his salary. In 1877, he was appointed curé of Hermance, in the canton of Geneva, whence he has since returned to Plainville.

The above facts are vouched for by a committee consisting of twenty-six of M. Sterlin's old parishioners at Plainville or the immediate neighbourhood, who appeal for assistance in his behalf.

**Messliturgie der Christkatholischen Kirche der Schweiz, Genehmigt durch die Synode von Genf, 1880. [Berne, Buchdruckerei von K. I. Wyss. Pp. 48.]**

This is an *édition de luxe* of the Liturgy of the Christian Catholic Church of Switzerland, as approved by the Synod held last year in Geneva. It is published in folio, and printed in large type for use in churches. It contains the Mass of the Catechumens (we wish that our Swiss brethren had avoided the name "Mass," with all its evil associations, and would substitute for it the unobjectionable and adequate word "Liturgy"), the Mass of the Faithful, and the Mass for the Dead. We need hardly say that the cup is restored to the laity after a deprivation of 500 years. This, together with the change of prayers to the saints for a memorial of the saints, is the chief feature of the Swiss Liturgy.

We shall be glad to see the idea of communion made still more prominent, but the reform indicated by the changes that we have named is in itself enormous.

We can give hearty praise to the Rev. Dawson F. Chapman's **Catechism of the Church of England; its Constitution, Discipline, and Doctrine** (pp. 64), issued by the Society for Promoting Christian Knowledge. It explains in a singularly lucid manner the characteristics of the Catholic Church; its government, doctrine, liturgy, and establishment; and gives a slight sketch of the systems of the Roman Catholics, Unitarians, Baptists, Independents, Presbyterians, Plymouth Brethren, and Methodists. We should be glad to see it in use in every Sunday School in England. Another valuable publication of the Society is **On the use of the Prayer-**



book in our Sunday Schools, by the Rev. W. Michell (pp. 24).

Another book which we should be heartily glad to see in use in our Sunday-schools is *Catechetical Instruction, supplemental to the Church Catechism, setting forth the teaching of the Church, with the refutation of prevalent errors* (Dublin, Herbert, 1880, pp. 68). It is written by Mr. William Sherrard, Vicar of Castle Lyons, in the diocese of Cloyne; and the author, being an Irishman, has added a chapter of great value on "The Church of Ireland a true branch of the Christian Church," and an Appendix "Showing the Independence of the Ancient Irish Church—how that independence was lost, and again restored at the Reformation." The other chapters of the manual are entitled, "The constitution and authority of the Christian Church," "Its privileges and blessings," "The Creeds and Holy Scripture," "The worship of the Church," "The Sacraments." On all these points the teaching of the Church Catholic, as held by the Anglican Churches, is stated with a clearness and an exactness which leave nothing to be desired. The author says in the preface that the aim of his work is "not to advocate the views of any party, but to set forth fully and faithfully the whole teaching of the Church, giving its due place to each part, and thus 'rightly dividing the Word of Truth,' in the humble hope of promoting that unity dear to the Saviour's heart, as proved by His reiterated prayer for His disciples, 'That they all may be one'" (p. v). We congratulate him on the successful manner in which he has carried out his purpose.

Plymouth-brethrenism threatens to become as grave a perversion of the Gospel of Christ as Gnosticism in the early ages, Antinomianism at the era of the Reformation, or Swedenborgianism in the present day. It has lately split into sections—one party calls itself the Open Brethren, the other party calls itself the Close Brethren, and they excommunicate each other. Of the two, the Close Brethren are further gone from the tenets of the Christian Faith than the Open Brethren: the narrowness of both one and the other is almost inconceivable. The Rev. Richard Galbraith has published a very timely and able *Antidote to Plymouth Brethren Tendencies: A Word of Warning, Caution, and Counsel, gathered from Holy Scripture, enforced in many forms, by good and godly men, from generation to generation since the Apostles' days, and believed to be needed much at*

*present* (Dublin, 1880, pp. 35). We strongly recommend it wherever this mischievous sect is beginning to make its appearance. Mr. Galbraith's pages contain a vindication of the Scriptural doctrine of Repentance, as taught by the Church, which is always found to be undervalued where Plymouth Brethren *tendencies* are found to prevail, even when they have not developed into open schism.

Two prize essays, by Mr. Mowbray and Mr. Borradaile, published by the Home Reunion Society, under the title of **An Eirenicon for the Wesleyans** (Wells Gardner, 1880, pp. 108), may be useful in those parishes where the Wesleyans have not sunk into being Dissenters first and Wesleyans afterwards. **Two thoughtful Papers**, in defence of religion in the presence of Natural Science, by Bishop Cotterill and Professor Stokes, published by the Victoria Institute (Stanford, 1880, pp. 40), are well worthy of being studied, as might be expected from the proved ability of their authors.

The following is a translation of a leaflet that has been distributed in Biarritz :—

**"NOTICE TO TRAVELLERS ON THEIR WAY TO PARADISE.**

Departure—Constantly.  
Arrival—When it please God.

Price of tickets :—

First Class—Denial for the Sacred Heart.  
Second „ Trust in the Sacred Heart.  
Third „ Resignation to the Sacred Heart.

Notice :—

1. There are no return tickets.
2. There are no excursion trains.
3. Children that have not come to years of discretion travel free, if they are held on the knees of their mother—the Church.
4. You are warned to take no other luggage than good works, unless you want to miss the train, or be detained at the last station but one.
5. Travellers are taken up all along the line."

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The following is an extract from a Sermon preached by Bishop Herzog, at Berne, August 8th, 1880 :—

" 'The water that I shall give,' said Jesus to the woman of Samaria, 'shall be a well of water springing up into everlasting life.'

"For as the streams and rivers hasten to the ocean, so from the human soul, sanctified by the Spirit of Christ, continually flow forth the expressions of an ever fresh, unresting, heavenward-aspiring, religious life

Now, in a joyful impulse of adoration ; now, a thanksgiving for blessings received ; now, a pure sigh of lamentation and prayer ; now, a penitent confession and vow renewed ; and now again, a fresh burst of confidence and fearless courage.

"Unceasingly the waters of the spring flow on. In the dark cloudy days they are indeed somewhat troubled ; but they become clear again when the storm has passed by, and the sun shines in calm brightness from heaven. Now and then they even vanish from human sight, and one might imagine the stream to be dried up or lost in the earth ; but beneath the earth, or perhaps hidden beneath the cold ice-covering, it still presses on, and after a time breaks forth again, fresh and clear.

"Unquenchable also is the stream of religious life in the soul of the faithful Christian, resting never in its course until it loses itself in the ocean of the blessed life in God.

"And as the stream gives drink upon its way to all that is athirst, clothing the banks on either side with fresh verdure, and bringing new life and vigour to the tall trees, so that the eye can follow its course from afar, even so is it with the life of the spirit. Modestly it flows on, unconscious of the refreshment and comfort that it imparts to small and great. Whosoever comes into contact with it receives healthful stimulation and instruction, consolation, and arousing, when perhaps this spiritual refreshment has been neither sought after nor aimed at.

"It lies in the nature of the spring that it is a blessing to the fields through which it flows : it lies in the nature of the spiritual life that it should be a blessing to all the souls that come within its influence."

The *Signal* (Grossart, Paris), which is the only satisfactory organ of French Protestantism, devotes an article in its number of May 14, 1881, to *Les Œuvres Protestantes* :—

"French Protestantism is but a small minority in the bosom of the nation. Scarcely one Frenchman in fifty belongs to the Reformed Churches. If the question were merely one of numbers, the effect of Protestantism on the national life might be regarded as *nil*, and its approaching end might be predicted. But no ! it persists in living, and is much better than its Romish and other grave-diggers are themselves. It proves that it can move, by walking ; and that it lives, by acting. Descartes said, 'I think, therefore I am ;' Protestantism says, 'I work, therefore I live.' French Protestantism has a glorious past, which it has a right to be proud of ; but it is not satisfied with being proud of it, it seeks to continue it worthily. The 'Society of the History of French Protestantism,' which has begun a series of annual meetings, is doing a pious work of preservation and historical reconstruction. During the last thirty years it has been saving from oblivion the documents of an heroic history, and it is teaching France at last to understand the men who were her best children, and for whom she has long been a pitiless stepmother. They have persecuted, massacred, exiled us ; and see now ! A little while ago half of the ministry consisted of Protestants ; we are distinguished in science, letters, commerce, industry. Moral force is ours. The hour of our revenge is struck. We seek to revenge ourselves on those who have done us so much wrong by bringing them the Gospel."

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THE BISHOP OF LINCOLN ON THE PRESENT STATE OF  
RELIGION ON THE CONTINENT.<sup>1</sup>

ON Tuesday, June 14th, a meeting was held in the library of the Bishop's Hostel, Lincoln, under the presidency of the Bishop of Lincoln, to review the state of religion on the Continent of Europe, and to consider the claims of the Anglo-Continental Society.

After prayers by Canon Meyrick, the Bishop of Lincoln addressed the meeting. His lordship remarked that he desired to call the attention of the students, especially those who had just been ordained, or who were preparing for ordination, to the state and prospects of other Churches, in order that they might be thankful for the blessings they enjoyed, and take warning from the evils they saw elsewhere, instead of, as some unhappily did, disparaging their own spiritual mother, the Church of England, and elevating the religious blessings of other foreign communities.

He would desire first to speak of the condition of France. One of the most eminent of the prelates of the Gallican Church—Bishop Dupanloup, of Orleans—had, in 1876, published a pamphlet entitled *Où allons nous*, "Whither are we going?" He presented documents evidencing the prevalence of infidelity in France; and showed how, consequently, the nation was drifting into anarchy, the result being lawlessness and confusion, and the subversion of social order and moral law, the calamities of France being primarily due to the national denial of religion. He had before him another work

<sup>1</sup> From the *Guardian* of June 22nd, 1881.

by the Abbé Bougaud, entitled *Le Grand Pêril de l'Église de France*, lamenting the decay of sound learning among the French clergy. There were not wanting earnest, pious, devoted men, but there were few learned clergy. The consequence was that the clerical body had lost their hold of the intelligence of France. They had sunk in public estimation, and were generally looked down on; and the priesthood, instead of being regarded as the most honourable profession, was held in contempt. The Abbé had prepared a coloured map of the dioceses of France, giving the statistics of the spiritual provision in each, showing the appalling fact that in 1877—and he feared the condition was still worse now (Canon Meyrick said there were at least 3000 destitute cures)—there were no fewer than 2568 parishes which had no priest—i.e. “about 1,500,000 Christians who asked for a pastor and could not obtain one” (p. 38). Let them regard this fact from another point of view, and trace the evil to its source, and take warning. Many earnest men, especially in large towns, instead of devoting themselves to their proper duties, were patronizing puerile superstitions; and instead of studying the great authors who were the glory of the Gallican Church—their Irenæus and Hilary in ancient times, their Massillon and Bossuet in more modern days—were giving all their time to the study of mediæval ritual, ecclesiastical decoration and ornaments, and the modern miracles and superstitions which were the grief of all sober-minded, intelligent Christians among themselves. Instead of urging their congregations to attend their parish churches more regularly and devoutly, they were calling on them to go on pilgrimages to Lourdes or La Salette. When the Church had to lament such a pastorate, and Christianity was represented in such repulsive and contemptible features, could they wonder that France was lapsing into infidelity?

Let them now turn to Italy. There they beheld two hostile camps ranged one against the other—the Ultramontane and the infidel. He would not refer to Protestant writers as to the condition of the clergy, but would quote the words of that great theologian, Dr. Döllinger, while yet a Roman Catholic (*The Church and the Churches*, p. 401). While bearing witness to the moral blamelessness of the Italian clergy generally, he laments that, in spite of “their thorough want of knowledge and mean capacity, men easily become priests;” and that thus crowds of idle ecclesiastics—*preti di piazza*, as they were called—were to be seen wasting their time in an

unpriestly manner, loitering in the streets and gossiping in coffee-houses, destroying thereby the reverence for the clerical order among the population. Professor Domenico Berti speaks of "the incredible ignorance of the Piedmontese clergy;" while the great writer Massimo d'Azeglio describes "the Pontifical clergy" as, "with few exceptions, the most ignorant of the whole of the Catholic clergy." Another author, Rosmini, in his *Cinque Piaghe della Chiesa* ("The Five Wounds of the Church"), bears equally mournful testimony.<sup>2</sup> And the result is necessarily the loss of all influence of the clergy—i. e. the ministers of religion—over the laity. And when that happens the destruction of Society is not far off. The Bishop proceeded to allude to the usurped nomination to all episcopal sees in Italy by the Pope, referring to his lordship's own letters to Sir James Hudson, then English minister at Turin, in which he had shown by historical arguments that this usurpation had been the result of an unholy *concordat*, and had urged on all classes to claim the recovery of their just rights. The Crown had its rights; the clergy, as represented in the larger chapters, had theirs; the laity had theirs. But all had been surrendered. An unholy bargain had been struck between the King of Italy and the Pope, by which the Sovereign bartered his spiritual rights to secure temporal domination. The result was that none but Ultramontane prelates were appointed; all wholesome reforms were checked; and the fruit of the abuses of the confessional, as expressed in the words of a leading member of the Chamber speaking to him, was that, "Siamo quasi tutti semi-Voltariani" ("We are nearly all semi-Voltairians").

If they turned to Germany the aspect was full of interest and of warning. We there saw two things, the evils of the rejection of the Reformation by the Council of Trent, and then the evils of a reformation of the Church, ill-considered and not grounded upon ancient principles. The German Reformation was guided by the spirit, not of restoration, but of innovation; and its chief teachers, such as Luther and Zwingli, were characterized by an overweening self-confidence, which led them to reject portions of Holy Scripture, such as the Epistle of St. James, and to depart from the ancient standards of the Church. In our Reformation we had had regard to antiquity, and, therefore, thank God, we were what we were. No doubt the German Church had produced many great men, such as

<sup>2</sup> Since this address was delivered the work of Padre Curci (*la Nuova Italia*) has been published, which confirms these statements.

Stier and Martensen. God forbid he should depreciate those who were our masters in many things. But let them beware how they yielded themselves to the tendency which extolled, elevated, almost divinized the human intellect, and allowed itself to criticize the Word of God and the faith of the Primitive Church. If they did this they would be landed in a non-teaching Church, and Holy Scripture would be lectured upon, as professors of anatomy lecture on a human body, or even as on a fossil. And what was the result? In Germany, as in France, there was an unbelieving laity, and the issue was Socialism and Communism. "And what was the lesson to us? That we should hold fast what we have, and thank God for it, and take warning, while we endeavour earnestly to improve the deposit committed to our trust."

At a later point in the meeting the Bishop spoke of the prospects of the Eastern Church. With this Church, he said, our hope of co-operation was much more sanguine, inasmuch as she had never had a Council of Trent, and never committed herself to any schismatical creed. They could meet on neutral ground, not for assimilation, but for harmonious working and mutual edification. Such mutual ground they had in the Holy Scriptures and the primitive Fathers—the Basils, and Gregorys, and Chrysostoms—our teachers as well as theirs. To each it might be said, "*Antiquam exquirite matrem.*" They could not expect the Oriental Churches to forsake their grand old traditions and accept Anglican authors and Anglican notions; but they would learn with them of their ancient Fathers. The prospects of such brotherly union between the Anglican and the Eastern Church were never brighter. The Rev. James D'ombrain, who, after many years spent in Asia Minor as chaplain at Smyrna, was now an incumbent in their diocese, brought with him letters to himself, both from the Orthodox Archbishop of Smyrna and from the Armenian Archbishop, expressing their earnest desire for more intimate spiritual relations with the Church of England, as a sister branch of the Catholic Church.

The Bishop's address was followed by a speech by Canon Meyrick, in which he passed in review the state of religion in France, Germany, Switzerland, Holland, Belgium, Spain, Portugal, Mexico, Scandinavia; and by papers by the Rev. J. G. Clay, for many years chaplain at Messina, on the state of the Church in Italy; and by the Rev. James D'ombrain, formerly chaplain at Smyrna, on Oriental Christianity. These papers will be found below.

THE CHURCH IN ITALY.<sup>3</sup>

IT will be my endeavour to say some words concerning the Church in Italy, and concerning the hope that there may be of our seeing such a change there as would make it possible for us to be united in Christian fellowship with Italians. But first I wish to guard myself from giving too much encouragement to the hope of such a union. I should be sorry to lead any one to suppose that there was an early prospect of such a thing: I know the difficulties and impediments that are in the way; I have partly had proof and experience of them, and we must not flatter ourselves that Englishmen can do very much to forward such a result. I know that some of my English friends have thought that the Italians only wanted a little advice and a little pushing, and that we should find them ready to embrace us and to accept our ideas and opinions. But we are not yet come near that. There will be much to be done before that.

But there is much to say on the subject, and much to think upon. The future condition of the Church of Rome, as indeed the future condition of the Christian world in general, must be a matter of interest to us and to all Christians. And, although we cannot pretend to make the course of events go according to our wishes, yet many things will go to shape the future condition of the Church of Rome, and it is not impossible or unlikely that the Church of England may be one factor in shaping the Church of the future.

I have known Italy many years, and have spent a large portion of my life in Italy and Sicily. When I first knew Italy, the Italians were complaining bitterly of the state of their country, and of the governments under which they were living. Their general and deeply-seated discontent was no secret. Lombardy and Venice were under the rule of the Austrians; the French garrisoned Rome for the Pope; the Austrians guarded Bologna and the other States of the Church for him; the rest of Upper Italy was ruled by several small princes; the kingdom of Naples was guarded by a body of foreign mercenaries; the Italians lived discontented under a mode of government which it was very difficult to overthrow, and they thought that the Church of Rome was the principal cause of their distress. They looked upon the temporal power of Rome especially as the enemy of their liberty, and they considered the priests in general as the allies of those powers which oppressed them.

<sup>3</sup> Paper read by the Rev. J. G. Clay at a meeting of the Anglo-Continental Society, held at the Bishop's Hostel, Lincoln, June 14, 1881.



By a remarkable combination of circumstances, Italy was made free. And many thought that this was a favourable opportunity to enter into friendly communication with those Italians who belonged to the more educated classes, and who seemed more inclined to open themselves to our advances. I was one of those who thought that something might be done, and ought to be done; the opportunity was one that ought not to be lost. The Anglo-Continental Society was soon in the field, and I had the pleasure of being in the service of the Society; and such works were put forward as were likely to be useful to the Italians, and likely to make them favourably inclined towards us. We did not push ourselves forward in any rude or fierce manner; but we tried to gain the attention of those whose notice was worth having. And much has been done. I think it would have been unreasonable to have expected more. A new literature has sprung up, and is growing; works have been written which never would have been written but for the opening which has been made; works have been written in a spirit of conciliation rather than of controversy. The Lord Bishop of Lincoln has given his help in this respect. His *Letters to a Statesman* have been extensively circulated and read. Those Letters, together with a few others, make up the famous *Ten Letters* which have made a deep impression, and will still have their effect in the future. I myself have distributed I know not how many score. Canon Meyrick has written and edited many useful works. The French edition of Chancellor Massingberd's *History of the Reformation*, prepared expressly, I believe, for foreign circulation, has removed many erroneous ideas concerning the Church of England. These and other works have done much good, and have enlightened the minds of foreigners as to the true position of the Church of England; and their force is not by any means spent, and I trust they will be followed by many similar works.

That is the work which the Anglo-Continental Society is doing in Italy. It is not the aim of the Society, and it never has been its aim, to create a schism in Italy. It would not have been difficult, had it been desirable, to form a sect there; but that would have been contrary to the purpose of the Society, which has been to treat with the Italians as Churchmen with Churchmen.

This work has been carried on in Italy ever since the Revolution which set Italy free. I must confess that I am rather disappointed in the Italians themselves. When I remember their murmurs before

the Revolution, I wonder that they should be so quiet and so indifferent about the government of their Church after the Revolution. They saw the temporal power of the Pope overthrown, and they gained Rome as the capital of Italy; they now give themselves almost wholly to politics, and they are content to let the Church go on in its own way. Perhaps it is not right to expect too much from them all at once; the temporal power was doomed long ago, and the overthrow of that has not been the work of one single generation. Other things will probably follow in time. Things as they are can hardly last for ever, and perhaps the next generation will carry on the work which has been begun by their fathers; questions of right that have been started will not easily be allowed to drop.

The election of the Pope has become a matter for consideration, and the Romans put forward a claim to elect their own Pope, as they did in primitive times, for they know that this was the mode that was in use at the beginning; and the present mode of electing the Pope is challenged as being neither primitive nor good for Italy. The Pope at present is elected by cardinals whenever there is a vacancy, and the cardinals are nominated by the Pope, so that the power is always kept in the hands of a safe and select few. This body is the closest and the most unyielding of corporations. It is always easy to pack the College of Cardinals so as best to serve the interests of the Papacy; and then the cardinals so selected choose one of their own body to fill the office of Pope whenever a vacancy occurs. The power is kept in the possession of a few, who have the power of appointing their successors, and of continuing the line until some catastrophe shall come to end it. The full number of cardinals is seventy; but this number is never complete. For purposes of ecclesiastical policy about twenty hats are always kept in reserve. The Pope retains the power of distributing these in case of emergency. If there should ever be a division or difference of opinion in the body of cardinals, the Pope can always create twenty new cardinals, and by such means he can throw a preponderating force into the side which he favours. It is never needful to use this power; it is enough to possess it, and to have it in reserve. The College of Cardinals is thus kept in good tune continually for any emergency, for no one knows how soon it may be necessary to elect a successor to the Pope.

But this right of the cardinals begins now to be challenged. And this question touches the very root of the Papacy. It would be very

difficult to invent a mode of election which should be free from objection. But it is very easy to see that any alteration in the mode of electing the Pope would unsettle much that is now fixed. To have the matter even discussed seems like an attack upon a system that has held its ground for a long while.

Cardinal Pecci, the present Pope, was the excellent Archbishop of Perugia before he was raised to the Papacy. He was not much in favour at the Papal Court, and therefore he was seldom seen in Rome; and he lived almost entirely at Perugia, where he will be long remembered as the good Archbishop. He is a man of much learning and of much good sense, but he does not prove himself a great Pope; he is prudent and conscientious, and perhaps over-scrupulous for a Pope—and he is not fanatical enough; and therefore people call him vacillating, and they say that he does not know his own mind. Want of fanaticism is a great fault in a Pope; if he doubts concerning himself, no one will believe in him, and, what is worse, the *obolus* of St. Peter will fall off. The supplies, which came in so plentifully to the late Pope, who called himself a prisoner, have failed since a more reasonable man has become Pope.

Foreign cardinals are very sparingly created, and then only as a favour to their nation or government, or for some reason of State policy. I believe that, in making Dr. Newman a cardinal, the present Pope wished to pay a compliment to the whole British nation. But when a foreigner is made a cardinal it is understood that he has no chance of being raised to the Papacy; his foreign birth is facetiously called "original sin." An English cardinal's name was recently mentioned by some as one who might possibly have been raised to the Papal throne. "Oh, no," said the Italians, "that is impossible; he is born in original sin."

It has always been the policy of Italian ecclesiastics to have the advantage, and to hold the game in their hands. Thus the College of Cardinals is managed as I have described. In like manner, in the event of a Council, Italian prelates are more numerous than all the other prelates of the Roman Catholic Church. It was my fortune to be in Rome in the year of the Vatican Council. I was doing duty in the English Church in Rome that spring and summer, and I was able to hear a good deal of the proceedings of the so-called General Council. There were about 900 prelates assembled together from all parts of the world, and of these about 600 were Italian; so that the Italians alone were two-thirds of the Council,

and the Italian vote was able to sway the decision of the whole Council. The Council met about once in fifteen days, and the deliberations were soon known in Rome. Cardinal Schwarzenberg, Archbishop of Prague, who is something like one of the ancient Prince-Bishops of Germany, took notice of the disadvantage under which the foreign or non-Italian bishops were labouring. He said that his diocese of Prague would contain 100 such dioceses as those of Italy, and yet his vote counted for no more than that of one of the Italian bishops. It was not likely that he would pay much respect to the vote of the majority. When the question of Infallibility came near to the decision, the malcontents were found to be more than eighty, and these were all foreign bishops—a very large and influential minority when we consider how the Council was composed. They protested against the dogma, and they left Rome the day before the votes were taken. It is true that they afterwards accepted the dogma, though they were as unconvinced as ever.

Bishops, as I have said, are very numerous in Italy. Every town of 10,000 or 12,000 inhabitants is the residence of a bishop. The number of them must be about 600. In Sicily alone, where I spent so many years, there must be forty or fifty, besides several archbishops. The country ought to be well superintended in spiritual matters that is so rich in bishops. We must not find fault with Italy's superfluity of bishops, for we ourselves have too few. But spiritual superintendence is not the only thing to which the Church of Rome has an eye. The bishops of Italy strengthen the See of Rome, and swell the train of the Pope's faithful adherents; it is important to have a safe majority always ready in case of need.

Many of these Italian bishops are little more than rectors of large parishes. Sometimes it happens that a good and able man is sent away to a small bishopric in a distant province. But very often the bishops of these small sees are not superior in condition or in learning to the common run of mass-saying priests; they have no influence on society, and they are not much known beyond the walls of their own small city.

I now speak of priests. They are very numerous; indeed, we may say that they swarm. But perhaps there is less inclination to enter into the priesthood now than there was formerly. Their employment for the most part brings them in very little gain, and therefore the profession does not rank very high, and it does not attract into it many of the better class or of the more highly gifted.

Many of the priests have been employed in their boyhood in the meaner service of the Church, until they were old enough to enter the seminaries in which candidates for Holy Orders are educated. The price of a mass in Lower Italy and Sicily is about a shilling, sometimes rather less; and that is all that the priest, who can say only one mass a day, has for his maintenance, unless he has means of his own. It is the rule that every secular priest shall show that he has about £20 a year as his private property, but I am not at all sure that that rule is rigidly enforced. Canons of the cathedrals have, of course, the value of their canonries, and there are certain other small benefices in the Church. And they who preach naturally receive greater emolument. And these are the more esteemed among the clergy; their work is of a higher character—it requires thought and judgment. But they who are merely mass priests—*Sacerdoti di Messa*, as they are somewhat contemptuously called—are held in much lower esteem; and, where the means are so small, suspension from saying mass is of course starvation. The poor priests, therefore, are kept in obedience to their rulers through fear of losing the price of their mass.

I do not wish to say too much concerning the reputation for learning and piety which the Italian clergy enjoy. The majority of the priests are about mediocrity; some, especially in South Italy, are sunk below the level. Seldom are they a match for the politicians and the journalists of the day. For the most part they are not educated up to their work. But it would be strange if, out of so large a number, there were not some eminent for their learning and goodness; and, indeed, there are some who are honoured wherever their names are known. Most people have heard the name of P. Secchi, the Italian astronomer. But the most distinguished writer among the Italian clergy of the present century is Antonio Rosmini, a native of Roveredo, in Italian Tyrol. His writings are very voluminous. Among other things, he wrote *Le Cinque Piaghe* ("The Five Wounds of the Church"). We may easily comprehend the meaning of that title, and the force of it. We may easily understand the kind of suffering which the Church was undergoing according to his view. He loved the Church, and he longed to see abuses corrected. He was in no favour with the Court of Rome; but he was not molested—his character stood too high for that. And, indeed, it is very possible to say much concerning the faults of the Roman system without incurring the charge of heresy. The influence

which the writings of Rosmini have had and still have is immense. Gioberti is another learned and laborious writer who, though he did not command quite so high an esteem as Rosmini, has done good service by his works. Carlo Passaglia, an eminent writer and theologian, wrote a treatise on the solidarity of the episcopal body, or the participation which all bishops have in the powers of their order, taking his text from St. Cyprian. This was not acceptable at Rome, for the Romish doctrine is that every bishop receives his power from the Pope, and is nothing but the Pope's deputy. Passaglia revoked his work, and made his peace with Rome in some unknown way, and since then he has been silent.

Give me leave now to say something concerning the condition of the people in general with regard to religion. In all outward appearance they are good church-goers upon the whole. I do not say that their devotions are very long, and I do not know that they are very fervent. The Church of Rome does not greatly tax the patience of the worshipper, but it is the habit of all classes in general to attend church. In the forenoon of Sunday and of every festival the numerous churches are well attended, and all classes are fairly represented. And this is not the case on festivals only; many persons attend church on weekdays also. One summer when I was in Rome I visited the churches early in the morning, to take notice of the paintings in them, and I never went into a church without finding persons there before me.

It must be understood that all the churches are in the towns. Country parishes hardly exist in Italy, and least of all in South Italy and Sicily. It is the ancient custom of the country for the inhabitants to live in towns, which are generally surrounded by walls. In France and Germany there are country villages, as there are in England, and we see the parish church standing in the midst of a rural population; but in Italy we may travel from town to town without ever seeing a parish church, or anything like a farmhouse. Labourers go out from the towns into the fields to their work, and return in the evening. This is the reason why Italian towns commonly contain 10,000 or 12,000 inhabitants. And, because the churches are built in the towns, they are on that account large in size and handsome in decorations; and all the apparatus necessary for divine service, such as music, can be better supplied in the towns. For these reasons the congregations in Italian towns present rather an imposing appearance.

The great mass of the Italian people, I say, from habit attend their churches. But there is a large and growing number of Italians who are indifferent to religion, and there is no small number of open scoffers. There may not be many philosophical unbelievers as yet, but there are many who take no trouble to think at all upon the subject; and there are many who like to exercise their Italian wit upon the priests and their occupation. And the priests rather shrink from these attacks. Formerly it was the custom to make as much show as possible of religious ceremonies in the streets; that was when the police supported the Church. Since the Revolution of 1860, processions are more rarely seen outside the churches, for the priests who took part in them have sometimes been insulted in the streets. Formerly, when the host was carried to a sick person, the bell gave notice of its approach, and all the people worshipped; and, if it was dark, the people of the houses placed lights in the windows as the host passed. But latterly the host has sometimes been treated profanely, and now it is carried in a close carriage. This is one of the evils of carrying the host through the public streets at all. The procession through the streets requires a strong police to guard it.

Yet even the profane, who talk flippantly and scoffingly, are not without their season of seriousness. A difference in their manner may be observed as Easter approaches. They do not like to put themselves in the list of the excommunicated. They will go to confession once a year, and put themselves in order in the prescribed way; and then they will slide back to their former state of irreverence for nearly twelve months.

But the strength of the Church in Italy lies in the lower orders, and these for the most part believe in their Church, and would resent any open attack upon it. The rulers of the Church, therefore, take especial pains to keep the lower orders, or the dangerous classes, with them as much as possible. The populace are conciliated, and they are never upbraided with their faults. A fanatical multitude is a powerful auxiliary in Italy. The worship of St. Januarius will be sure to last as long as it is upheld by the *lazzaroni* of Naples, for no one would be rash enough to provoke the *lazzaroni*, and to have them for adversaries. The priests make up their minds to bear the taunts and sarcasms of the more educated classes as well as they can, so long as they have the dangerous classes with them.

As for the doctrines of the Roman Catholic Church, it must not

be supposed that these all have an equal influence on the Italian mind. There are some which are much dearer to the hearts of Italians than others. When the dogma of the Infallibility of the Pope was decreed, it made no sensation upon the people. It was received in Rome with perfect coldness. Outside St. Peter's Church there was no interest shown. Nor did Italians in general care much whether infallibility passed into a dogma or not; they laughed, and said, "It is only one dogma more; we have already dogmas which we do not believe; one more will make little difference."

Purgatory, again, as connected with masses for the departed, is a doctrine which has not much hold on the belief of Italians. It is seldom mentioned in sermons, for it would seem as if the priests were advertising their own goods. The benefit of purgatory is connected with payment of money; it is a thing which the priests have for sale; it is called *bottega*—a thing of the shop. The Italians like a showy religion without payment; anything which is to be bought is looked upon with suspicion.

But there is one part of the Roman Catholic religion which the Italians sincerely love, especially the lower orders, and that is the worship of the Virgin Mary. There is no need here to force an unwilling nature, for the people are too much inclined to believe all that can be said, with or without reason, to the glory of the Virgin. Painters, too, have done much by their beautiful works, especially in the last three centuries, to increase Virgin-worship, and they have been allowed to paint anything that they could imagine for the greater glory of the Virgin. The more pleasant subjects have been put forward, rather than the Mater Dolorosa. The favourite subjects are the "Coronation of the Virgin," the "Assumption of the Virgin," and the "Immacolata treading the serpent under her feet." I have often thought that the dogma of the Immaculate Conception was declared more for the sake of gratifying the people than for anything else; it brings no gain to the priests, it adds no power to the Church—except indeed that power which the attachment and devotedness of the people bring with them. It certainly gives the priests a great hold upon the people. I once heard a preacher in Messina say, to my great sorrow, that the Saviour commanded the understanding of the people, but Mary possessed their hearts. And the hearers looked as if they perfectly agreed to these words. In South Germany it is the crucifix that you see along the roadside; but as soon as you have passed over the summit of the Alps, and begin to



descend into the plains of Italy, you begin to see pictures of the Virgin, with little oil-lamps burning before them.

And now I return to that part of the subject which has more especial reference to the Anglo-Continental Society. I have been very much struck with this idea, that the condition of the Church in Italy is growing every day more like the condition of the Church in England. I speak of outward circumstances only. I think that the Church in Italy resembles that in England more and more, except that the Roman Catholic Church in Italy is much more vulnerable than we are, and that it carries a load of useless and dangerous encumbrances. Think how much the Church in Italy is changed. Once the Pope issued his decrees, and suffered no reply, and sent armies to execute his orders. Now we may feel sure that the sword has been drawn for the last time in the Pope's cause, and the Pope will henceforth have no weapons, except the Christian weapons of righteousness and truth.

There is now in Italy a Parliament, which sits in Rome; there is a free Press; and there is Dissent spread more or less all over the land. It is enough for us to consider those three things.

Our own Parliament is capricious and uncertain enough, and we never know what it may do next, and we do not expect much favour from it. Still we have no fear, for our cause is not a bad one, and we have means of making the truth known, and we have many friends who will be ready to maintain the just rights of the Church. But the Italian Parliament is almost altogether hostile to the Church, and that not only in cases where the Church has encroached upon the rights of the civil power, but also in cases where the Church, if it did its duty properly, ought to be heard. The confiscation of the monastic lands was the arbitrary act of a rapacious government. I do not deny that these lands were often useless in the hands of the religious corporations, but I much regretted that no part of them was reserved for religious use, or for the purposes of education; or for charitable institutions. The great aim of the Italian Parliament seems to be that of depressing the spiritual powers as much as possible. Now here it is impossible for us to sympathize with the world against the Church. And if only the Italian Church would try to make itself a pure Church, without spot or wrinkle, we should wish to see it strengthened for the work which it has to do. But its weakness is in itself. It must throw away the weights that impede it. Then Italian Churchmen would have us for warm allies.

Then the world would see the force of Christian union. The Anglo-Continental Society shows that union, and the strength of union, are possible only on such a basis as this.

Then the Italians have a free Press, and that is a novelty within the last few years. The liberty of the Press is rarely abused in this country. We have good laws, and a sound public opinion prevails, and it is not often that any great offence is committed. But in Italy there are no such safeguards against this newly-acquired liberty. There are many respectable journals in Italy; but journalism is not always conducted in the best spirit and manner. There are no leading journals that are circulated all over Italy, but every little town must have its small newspaper. And the Church cannot count upon the Press as a friend. Very little that tends to uphold religion proceeds from the Press; I am afraid that the influence of the Press is rather against religion. The clergy themselves are partly to blame for this, for they do not make that use of the Press which they might make; I believe that many people in Italy possess no religious book of any kind except their missal. But vice and infidelity must be met upon their own ground, and they must be driven away by that which is stronger than themselves. The clergy in Italy have to learn their tactics; they are not yet a match for sceptics. A great statesman, Minghetti, lately said that he foresaw a struggle coming on between science, so-called, and religion. This contest is the same in every country; and the day may come when the Church in Italy will be glad to look to other Churches for help in defence of the Christian faith. The Anglo-Continental Society gives warning of that.

Again, Dissent has established itself in Italy. I will not say whether I think that Dissent is a good thing or a bad thing in a country, but it certainly has this effect, that it keeps the Church on the alert, for if there is a weak place, Dissent will most likely find it out. After the Revolution of 1859 and 1860, Dissent entered into Italy with a rush; and when Rome fell into the hands of the Italians, Dissent entered into Rome with them. And Dissent in Italy is active and zealous. The Waldensians are the principal sect there, but many sects that we know had an ambition to establish themselves in Rome. Not one of these sects has any chance of keeping its ground except the Waldensians, and they are considered to be not foreigners, but, North Italians. The origin of this sect is very obscure. Some think them a remnant of the pure and primitive

Church: that is very unlikely. Others say that they arose 600 years ago. I do not know what to think, but it is not improbable that they are a remnant of the Arian Lombards, who never were added to the Church. I have known two or three of their ministers, who are able and excellent men. And this sect is now so strong and so widely spread over Italy, that there is little probability of its dying out. The clergy of Italy, therefore, must prepare themselves for controversy with Dissenters, as well as for controversy with sceptics. This will be a hard lesson for them to learn; and if they cannot defend the Nicene Creed better than they can defend the Creed of Pope Pius, they will be put to confusion. The clergy of Italy will have to abandon dogmas which have been invented by men, and they will have to fight for those things which are essential to a Church, viz. a sound creed and an Apostolical succession.

English Churchmen cannot be indifferent to these things. We wish to take our share in confessing the faith, not only at home, but everywhere so far as we can; not indeed intruding ourselves where we are not welcome, but never refusing to act the part of brothers to those who are willing to receive us. And we trust that our labour will not be in vain.

J. G. CLAY.

#### PADRE CURCI AND THE VATICAN.<sup>4</sup>

THE first copy of *Nuova Italia* was sent by Father Curci to the Pope by means of an excellent Catholic publisher, who transmitted it through Monsignor Beccala. The Pope accepted it willingly, and began to read it with lively interest. A few evenings after, the Secretary of the Congregation of the Index came to offer his Holiness another first copy, and was greatly amazed when the Pope answered that he had had it some days, and had already read it. He said no more; he remained impenetrable not only to the Secretary, but to everybody else who attempted to get a word from him concerning this book, which has completely overturned the world of the Vatican. This calm impenetrability of the Pope drives the zealots to despair; they speak against the book and its author, but cannot pour out their wrath freely, nor give the word to the journalists to begin open war. The *Voce* only declares that Curci contradicts his former opinions concerning the Catholic journals. An article in the *Aurora*, by

<sup>4</sup> From the *Corriere della Sera* of June 12th and June 27th, 1881.

Monsignor Schiaffino, seeks to give a bitter tone to the controversy with Curci, but goes no further as yet. The *Osservatore* is silent, and will not speak till it is commanded; but when once the tempest has burst, the *Voce*, which has bonds of friendship with Curci, is the only one that will be moderate and respectful. And the tempest will burst before long; it is almost a miracle that it still delays. The Cardinals of the Jesuit party, who are the least intelligent in the College, are indignant, and the most indignant of all is Oreglia, a noisy nonentity. Cardinal Chigi is reported to have said that, "After the fall of the temporal power, this book of Curci's is the worst evil that has befallen the Church." Certainly neither Chigi, nor Oreglia, nor any of its unlearned censors have read the work; but they have heard it talked of in antechambers, or read a page in the newspapers—that page about Pius IX., marvellous in its depth of colouring and precision of judgment. If the extreme zealots made up their minds to read the book, they would not understand it; nor can it be understood by the crowd of courtly prelates, accustomed to speak in chorus, to bow down, to whisper—who think with other men's brains, lovers of ease, and of worldly enjoyment. "It always was so," they say; and they unite against Curci, and call for exemplary rigour against this rebellious and insolent ex-monk.

No less notable than the Pope's impenetrability is the behaviour of the cardinals of the greatest authority. Some keep absolute silence, and will not speak of it till the Pope has spoken publicly. Others say that Curci has spoken *some* truths, but that he has failed in moderation; that he has been carried away by passion, but that the book cannot be condemned because it is orthodox; and that it must not be condemned for fear of spreading the flame. And, indeed, what would be the practical result of a condemnation? The book has taken its course—who can stop it? Sooner or later all intelligent ecclesiastics will have read it. The Pope read the first copy, accepted it, and sent his thanks to the author. There will be many Italian editions, and Curci receives not a few requests for translations into French, English, and most of all into German. It will not therefore be brought before the Congregation of the Index, unless there is a certainty that it will be condemned, and that the condemnation will please the Pope. Amongst the cardinals who express moderate opinions are Bilio and Mertel, the most intelligent in the College; Di Pietro, Bartolini, and Alimonda hold with them; Nina manifestly inclines the same way; Ferrieri, De Luca, Gianelli, and Simeoni wait;

whilst besides Chigi and Oreglia, D'Avanzo, Randi, Sacconi, Monaco, and all the group of nullities, who owe the purple to zealotism, omnipotent during Pius IX.'s long pontificate, cry out that the book should be given to the flames. Cardinal Pecci's is the most embarrassing position; the zealots almost openly accuse him of being an accomplice of Curci. They have told Pecci himself, a worthy and credulous old man, that the Pope was furious at reading the book, that he expressed his anger yesterday for the first time to the Jesuit Cornoldi, who went to speak to him about a publication in honour of St. Thomas. It is certain that Pecci has not seen his brother since Thursday; and it is supposed that he stays away because he has been told that the Pope knows that certain secrets of the Curia revealed by Curci, concerning Leo's first encyclic, had been told to Curci by the Cardinal.

All things considered, we must not put great trust in the Pontiff's impenetrability. He will soon be led to do as the zealots wish—that is, to deplore the book as a new misfortune to the Church—if only to show the falsity of the reports which have been artfully spread by the zealots, that he knew about the book, and encouraged the author to publish it. Leo will resist as long as he can, but the definitive victory will remain with the zealots, whose power struck such deep root during the unhappy pontificate of Pius IX., that all the ecclesiastical organization is affected by it. The iron circle cannot be overstepped unless it is broken, and it requires strength to break it. The Pontiff is enclosed within, and though he alone appears free, he is in truth the least free of all. From the day that he was placed at the head of the Catholic Church, the strife begun in his soul between the man and the pontiff, and we see signs of that strife every day. “He resolves,” says Curci, “after due consideration; he is not a self-willed man, nor does he act suddenly and capriciously, as the other often did; he readily defers to the opinion of others, so much as at times to give up his own judgment: an excellent disposition in one whose duty it is to obey, but not equally praiseworthy in one called upon to command.” And so at the first words of the Pontiff, for it cannot be supposed that he will keep silence for ever, the zealots will find occasion for a second onslaught on Curci, which will probably lead, as he says, to “a redoubling of the violent and irreconcilable hatred that has destroyed him.” The first onslaught after the *Moderno Dissidio* ended in the expulsion of Curci from the Order; now they can do no more. In former days

they might have burnt him alive as a heretic ; now they can only let loose the most violent partisan newspapers against him.

*Inseratur in indice, ex decreto ferie quartæ.* This is the whole sentence by which the Holy Roman and Universal Inquisition has condemned Father Curci's book. The fourth feria means the day on which the vote was given ; namely, Wednesday in last week, the feast of St. Vitus, a week ago to-day. Surrounded by its usual impenetrable mystery, the Holy Inquisition on that one Wednesday examined the book and condemned it, by the unanimous vote of the cardinals present, after having remarked two or three so-called errors in dogma. So they say, and so they justify the sentence, which is not a surprising one, and which leaves things just as it found them. The Pope, who is the Prefect of the Congregation, did not preside, but left it under the headship of his Eminence Cardinal Bilio, so that the Secretary, Cardinal Caterini, a mischievous old man, had nothing to do with it. The rest all took part, and, unfortunately, there were thirteen. Their vote had been preceded by the opinion of the Consultors, given the day before. It is needless to say what that opinion was : a very slight knowledge of the Consultors would enable one to guess. They are either fanatical monks like Sallua the Dominican, Priori the Carmelite, Molza the Jesuit, Fabiano the Capuchin, Graniello the Barnabite, Sepiacci the Augustinian ; or Roman prelates, mostly young men, eager for wealth and honours, and persuaded that the way to prosper in these days is to hide their own opinion, if they have one, and to follow the stream. Aspiring to the highest dignities, they are jealous of each other, backbiters or praisers, according to chance or calculation ; worldly in their life, in their ways, in their aims, but not in their language, except when alone with a trusted companion ; diligent in finding opportunities, or in making them ; courtiers of the great, but ready to turn their flattery into fault-finding if adulation proves fruitless. Such in general are the prelates amongst whom the Roman element prevails, the worst, because the most pliable and the most obstinate : pliable because their only object is gain ; obstinate in preserving old things, unless they see greater profit in the new, from which they instinctively shrink. Such are the prelates, who command under the appearance of obedience ; and they have condemned Curci's book, after having, from the very first, united in a hostile and slanderous tone in the antechambers of the cardinals.

The Consultors of the Index had examined the book, chapter by

chapter, and had found nothing to condemn, because there was nothing in it *contra fidem et mores*. The whole book indeed deserved to be given to the flames, especially in the opinion of those who had not read or understood it; but it was necessary to specify the motives of the condemnation, and to communicate them to the writer, that he might have the opportunity of defending himself if he wished it, either by writing, or by word of mouth before the Congregation personally, or by a defender. This is prescribed by the bull of Benedict XIV., but too much forgotten of late. An appeal also would lie from the judgment of the Index. Curci might have appealed to the Pope, and the Pope might have named a commission of cardinals, charged to re-examine the book and the condemnation. This would have been a lengthy proceeding, and a rapid and striking one was wanted; an immediate and absolute condemnation, as *ex informata conscientia*, which should be definitive, and leave no pretext or possibility of appeal or controversy; one of those condemnations which say too much and yet nothing. The Holy Office was needed, the supreme tribunal whose judgment is law: the Mother Congregation whose competence extends to everything that concerns ecclesiastical affairs in any way; the same which, competent in physics and astronomy, condemned Galileo as a contradiction of Joshua. And the book was condemned by a summary, secret, and very rapid proceeding, for supposed errors against dogmas. What are these errors? It is a mystery. Were they communicated to the author of the book? No. But are these errors against dogmas in the book? No one has perceived them. Besides, the substance of the *Nuova Italia* is identical with that of *Moderno Dissidio*, which was not condemned; the distinction is chiefly in the form, which is more lively and efficacious in the *Nuova Italia*, and is destined to produce a greater impression, to move Catholic consciences, and to leave its mark; an effect which it has fully gained, as is testified by the anger of the zealots, the excitement of the journals, and the mysterious condemnation of the Holy Office.

This condemnation was pronounced on the 15th, and no one knew anything about it. It was said that the Pope had forbidden any alteration of the usual manner of proceeding. This may well have been, for he is a man who dislikes excesses; although he afterwards approved of the summary proceeding, when the zealots, now masters of the field, made known to him the decision of the Consultors of the Index, that they had found nothing *contra fidem et mores*, and that therefore the condemnation was not certain. But

the zealots had resolved beforehand that the book must be condemned. The Holy Office was summoned on the Tuesday, and on Wednesday the thirteen cardinals decided, after a discussion of *two hours and a half*, they say. It is possible, though the fact that they were unanimous, if it is true, makes so long a discussion as this unlikely; besides that some of the thirteen through illness, and some through old age, were incapable of sitting or debating so long. On Wednesday evening the condemnation was taken to the Pope, who read and approved it—not the last nor the least of the sacrifices imposed on him by the zealots. It is known with some certainty that Leo wept in reading some pages of Curci on the state of the Church. What grief must it have been to him to condemn a book, the cruel truth of whose contents had drawn tears from him!

All Friday they sought for Curci in Rome; he was not there, but in Florence. They imagined that he would come the next day, and be received by a crowd of Liberals at the station. They talked of him as another Luther. Learning at last that he was at Florence, the Holy Office sent the condemnation to the Archbishop there, desiring him to communicate it to the author of *Nuova Italia*, and to obtain his submission. This was on Saturday. The Prefect of the Index sent it, after the approbation of the Pope, with the words *Inseratur in Indice*. The Archbishop hastened to communicate the condemnation to Curci—a bare and dry condemnation, without any reason given one which might befall any ecclesiastic; which cannot be answered, because there is nothing to answer. Such a condemnation leaves things as it finds them. The Holy Office has condemned the book, because in its opinion it contained errors, *which it does not specify*. Curci may well suppose that there must be some errors of the press, if there are no others, and therefore, as a Catholic, an ecclesiastic, and a monk, *se subjecit laudabiliter*.

The Catholic journals will be delighted at the condemnation of the book, and the submission of the author; but the book is the property of the publisher, and will run its course. The condemnation will only augment its publicity; 7000 copies have been sold in a fortnight, and the second edition is already preparing. The most influential newspapers in Europe speak of it, especially the German papers, which regard it as an important event. To turn aside from temporal things; to give up worldly interests, to live and work for those which are spiritual; to aid in the preservation and improvement of society; to account it foolish and wicked to take no interest in the public life of one's country—still more so to desire its ruin in order to



again that dominion which has been so great an evil to the Church of Christ; this is the substance of the book which has been condemned in so scandalous a manner, not by the ordinary judges, but by the Holy Roman and Universal Inquisition. They say that it is contrary to the dogmas; they cannot believe it; they are convinced of the contrary. It is a book against zealots and Jesuits, and *they* are the dogmas now, which must not be offended, or even touched.

FRA PACOMIO.

### CHRISTIAN CATHOLIC SYNOD OF BASLE.

ON Thursday, June 9th, the Annual Synod of the Christian Catholic Church of Switzerland was held at Basle. The day's proceedings began with divine service in the "Prediger Kirche," at 8 a.m. The German form, authorized by the Church at last year's synod in Geneva, was used. A sermon, on Acts x. 34, 35, was preached by M. Hassler, the curé at Basle; and the sacrament of the Lord's Supper celebrated by Bishop Herzog, assisted by M. Bobst and M. Gelg.

I regret deeply that in some respects the manner in which the service was conducted was very disappointing to an English Churchman. In the first place, all the men present, including at least forty priests, followed the example of the Continental Protestants by standing during prayer, and also by remaining silent all through the service; in fact, they were apparently as much mere spectators of something performed for them as if they were attending a service of the Church of Rome, or only listeners in a Dissenting chapel in England. There really is no excuse for such silence on the part of the congregation, as the Church has an authorized form, with responses, for the people; and not to kneel in prayer presents to an English Churchman one of the most displeasing features in the public worship of the various reformed bodies on the Continent which can only trace their origin to the Reformation. It appeared to me that the clergy lost an invaluable opportunity of exhibiting the liturgy in its true character; and that nothing could compensate for their all depriving themselves of the inestimable benefit of "drawing near with faith, and taking that Holy Sacrament to their comfort, meekly kneeling upon their knees."

After divine service the members of the Synod assembled in the Grossrathsaaie, where, including the clergy, 123 were present—41

clergy and 82 laymen. The number of members present exceeded that of any previous synod. The subjects discussed were for the most part of purely local interest, such as the approval of the minutes of last year's synod; the selection of the members and president of the synodal committee, and of the various officers of the synod; also the report of the work of the synodal council during the past year, &c.

The work of the day began by an address from M. Rem, President of the Synod. By far the most striking part of the proceedings for those outside the movement was the report read by the Bishop, which was full of interesting matter, and on the whole by no means discouraging.

He began by stating that, in consequence of the policy adopted by Leo XIII. (see p. 181, *Foreign Church Chronicle*, September, 1880), six parishes in the Canton Berne had been lost to the Christian Catholic Church of Switzerland, leaving seven; but of these three may yet be taken. In the Canton Berne there are fifteen clergy, of whom four receive no assistance from the State. Of the clergy in the other cantons, during the past year, four had been ordained deacons, and of these two were afterwards admitted to priests' orders. He spoke of a Frenchman of high character, whom he had also ordained as a priest, and from whose ability and piety he entertained great hopes for the future. He also mentioned that several priests, who had formerly taken part in the movement, but had subsequently left it, had expressed a wish to return, but none of them had as yet been received back by the Church. He spoke at some length of the departure of M. Deramey, whom he praised highly.<sup>5</sup>

<sup>5</sup> M. Deramey excuses his withdrawal in the following letter :—

"Il y avait une année, environ, que j'avais cessé d'être le curé de Porrentruy, au nom de l'Etat bernois. J'étais demeuré celui de la minorité non ultramontaine, au nom du synode Suisse; mes paroissiens et moi n'avions cessé, depuis l'année précédente, de demander la *cojouissance* de l'Eglise paroissiale, pour nous comme pour les ultramontains.

"Le gouvernement de Berne l'avait décidée en principe; le tribunal fédéral avait repoussé les recours de nos adversaires; trois paroisses, Porrentruy, Delémont, Chevenez, devaient profiter de cette cojouissance; les catholiques-libéraux comptaient sans les manœuvres de quelques politiciens.

"On fit si bien à Delémont que les cent-vingt signataires de l'année 1879 se montrèrent invisibles, quand on les rechercha pour les faire bénéficier du décret de cojouissance; quelques mères de famille réclamèrent, seules; la plus grande partie des pères et des jeunes gens,

Although the state of the Church in the Canton Berne was apparently discouraging, he was able to assert not only that outside that

membres actifs de la paroisse libérale, reçurent la consigne de se taire et ils refusèrent, servilement, l'exercice d'un droit qu'ils avaient énergiquement revendiqué, le jour des funérailles de M. le curé Janin, au mois d'août de l'année 1879.

"Les mêmes manœuvres eurent lieu à Porrentruy, et jusqu'à la fin on put croire qu'elles seraient sans résultat. La commission paroissiale de notre minorité semblait inébranlable ; mes paroissiens réclamaient, unanimement, leur église, celle où ils avaient toujours prié ainsi que leurs pères ; tout à coup, j'appris que les ultramontains offraient à notre commission paroissiale la chapelle d'un ancien couvent et, quelques semaines après, en dépit de mes prières et de mes plaintes, le gouvernement bernois acceptait pour nous cette chapelle, ou plutôt nous l'imposait pour notre culte public.

"Ma paroisse contenait plus de 1500 adhérents ; vingt fois par an, j'avais compté une assistance de 500 à 800 personnes, et l'on nous assignait une chapelle où 250 personnes étaient fort à l'étroit ; c'était un vrai tombeau pour ma nombreuse paroisse. Je fis tous mes efforts auprès de M. Herzog, évêque national : tout fut inutile. M. l'évêque Herzog m'invita, expressément, à accepter la chapelle à la place de l'église paroissiale, à y chanter la messe en français, à y faire d'autres changements sacramentels, pour lesquels j'avais toujours senti et montré une répugnance invincible.

"Je crus qu'en donnant ma démission, j'obtiendrais quelque répit, au moins en ce qui concernait la question de la chapelle ; ma démission, donnée le 25 mars, fut acceptée le 4 avril ; pour s'éclaircir sur la pensée véritable de mes paroissiens, M. l'évêque avait fait venir à Vienne, deux jours avant la tenue du conseil synodal, celui de mes paroissiens qui se trouvait le plus engagé dans les tripotages où l'exercice de notre droit avait sombré.

"Les familles de ma paroisse me supplièrent de tenir bon, malgré tout. 80 dames signèrent, contre l'abandon de notre église paroissiale, une pétition qui fut envoyée à Berne et qui ne fit qu'accroître la mauvaise humeur de nos leaders politiques ; finalement, je me vis accusé d'agiter le peuple et de troubler la paix publique. Devant ces griefs si peu mérités, je pris le parti de m'en aller, le 19 avril, et de rentrer à Paris ; je partis sans dire adieu à une seule famille. Deux curés, mes confrères, m'accompagnèrent jusqu'à Belfort.

"La paroisse libérale de Chevenez, qui ne comprenait qu'une poignée d'adhérents, fut maintenue, seule, en possession de son droit de jouissance, quant à l'église paroissiale. Quand on a vu ce qui s'est passé, récemment, dans cette commune de Chevenez, le jour où le curé non ultramontain voulut officier ; quand on sait la terreur que les noirs font peser sur le curé libéral et sur les adhérents de son culte, on se demande si les mêmes politiciens, qui ont privé de leurs églises les minorités de Porrentruy et de Delémont, n'avaient pas compté sur les défaillances, probables à leurs yeux, du curé libéral de Chevenez et de ses courageux paroissiens.

"Si ma paroisse de Porrentruy me réclamait un jour, j'y retournerais volontiers, mais à la condition expresse de rentrer, avec elle, dans notre grande et ancienne église. En attendant ce jour qui n'arrivera jamais, je me tiendrai fort tranquille, sans amertume et sans trouble, priant Dieu qu'il fasse régner, avant tout, en Suisse comme ailleurs la vérité et la justice."

canton no congregation had been lost, but that the number of their adherents had not diminished. Indeed, the number of recipients of the Holy Communion had never been so great at Easter as this year; and in isolated parishes of the Cantons of Solothurn and Aargau hundreds came out of the neighbouring Roman congregations.

He next spoke of a very interesting feature in their church work, namely, a systematic organization to provide for the wants of the poor, and for the benefit of children attending school. In Geneva, ladies had monthly meetings for this purpose, and a larger one annually; and upwards of £180 had been contributed. In Solothurn a similar society had been formed last year, and £52 collected, besides valuable contributions of various materials for clothing, &c. In Grenchen (Solothurn) and Basle similar societies existed. In St. Gall the contributions amounted annually to about £280; also in Rheinfelden, Magden, Möhlin, Alten, and Berne the most praiseworthy exertions were made by similar societies to benefit the poor and the suffering.

He next referred to the religious education of the young. A committee had been formed at the last synod to take into consideration a number of propositions drawn up by the Bishop on this subject, but owing to various circumstances they had not as yet been adopted, so that he could not give as full a report as he had wished. However, he gave the numbers of those under religious instruction, and also of recipients of the Holy Communion for the first time.

I give them, with some other details, as follows:—

Children receiving instruction.		First Communion.		Baptisms.		Marriages.		Burials.	
1880.	1881.	1880.	1881.	1880.	1881.	1880.	1881.	1880.	1881.
3938	3907	1114	1055	1060	900	228	191	737	640

The number of the clergy in the Church is fifty-nine. He asserted that there was ample evidence that the movement had not been weakened by the disadvantages under which it laboured in the Canton Berne; on the contrary, that there were good grounds for the expectation that in the year 1881 it would be considerably strengthened. In evidence of this he pointed out the congregation at Grenchen, in Solothurn. Through the unselfish exertions of M. Bobst, of Solothurn, sixty children there received religious instruction

each week ; and every three weeks there was an afternoon service, with a sermon ; and now it had become a regularly constituted congregation, in which 116 members entitled to vote had united themselves to the Church. Another congregation existed at Gös gen, through the exertions of M. Gelg, of Schönenwerd. In Canton Aargau there were two communities—Zuzgen and Wegenstellen ; in St. Gall one—Flauzl ; and in Luzern one—Wohlhausen, where the members of the Church were in the minority, but they were not overlooked by those who were near them. Since the departure of M. Deramey his congregation was under the care of M. Beis, of Chevenez.

He next referred to the question of liturgical reforms. Everywhere the general confession was deemed sufficient before the reception of the Holy Communion ; and soon the Lord's Supper would be celebrated in every parish in the German language. With the exception of the parishes of Basel, Berne, and Schönenwerd, the German prayer-book was not as yet officially used ; and he expressed his regret that more care was not taken to place it in the hands of every child receiving religious instruction. He anticipated most satisfactory results from the adoption of the French translation which had been made. He also spoke of the value of a common hymn-book for congregational singing.

In conclusion, he alluded in the most grateful language to the kind reception and sympathy which he had experienced both from American and English Churchmen ; and ended with the prayer, "May our Church not only through her outward increase, but also through her inward strength, become more and more worthy of universal esteem and sympathy ; and, speaking the truth in love, grow up unto Him in all things, who is the head, even Christ, the same yesterday, to-day, and for ever."

There was little to interest outsiders in the subsequent deliberations, with the exception of the authorization of the French translation of the book of prayer, and also of the catechism, both of which were formally received after some remarks.

As usual, the evidences of calm judgment and practical sense, both in the speeches and in the manner of conducting the debates, were very striking ; I fancy in a great measure owing to the position of so many members of the synod in connexion with the State. Although the attendance was greater than formerly, the proceedings were singularly quiet and business-like, as if every one felt that they had

assembled for simple, practical work, and not to make eloquent addresses.

The work of the day was, as usual, followed by a public dinner, during which speeches were made and toasts drunk, showing that the spirit of patriotism and fraternity are as powerful as ever.

I had much conversation subsequently with some of the clergy, who seemed very hopeful, and most anxious to become more intimately acquainted with the history and character of the Church of England. One told me that he always carried a translation of our Book of Common Prayer, and used the service for the visitation of the sick regularly. It was a strange thing to hear men, ordained priests of the Church of Rome, speaking as they did of the Church of England. Well may we pray that she may prove to them a source of many blessings—a true pillar and ground of the truth.

E. BAYLY.

#### BISHOP HERZOG'S PASTORAL ON COMMUNION WITH THE ANGLO-AMERICAN CHURCH.

**D**R. Eduard Herzog, Catholic Bishop, to the Congregations of the Christian Catholic Church of Switzerland : Greeting in the Lord.

Beloved in the Lord,—In September, 1874, there assembled at Bonn-on-the-Rhine, under the presidency of the venerable Professor Döllinger, a number of the most prominent ecclesiastics and theologians from the Oriental Church, the Anglo-American Church, and the Catholic Church of Germany, in order to discuss the question how the separated Christian Churches could be again brought closer to each other. The first speaker was the Right Rev. Edward Harold Browne, Bishop of Winchester, who took part in these discussions on the side of the English Church, and who spoke as follows :—

“On the possibility of intercommunion between the Old Catholics and the English Church I have taken counsel with my English friends, and I may affirm that, in our opinion, there exists no reason on the part of the English Church against intercommunion with the Old Catholics. The Old Catholics would be admitted to communion by the English clergy without hesitation. We hold the orders of Catholic priests, whether Old Catholic or Roman Catholic, to be

valid ; and any one of them could obtain an ecclesiastical office in England under the same conditions as an English clergyman."

After these words there rose one of the most prominent representatives of the American Church, the Right Rev. Bishop Kerfoot, of Pittsburgh, and said,—“With reference to the subject of intercommunion with the Old Catholics I can, as an American bishop, make the same declaration as the Bishop of Winchester.”

In the name of the German Old Catholics, Professor Döllinger, and my reverend consecrator, Bishop Reinkens, declared in the most positive manner that there could be no shadow of doubt as to the validity of the orders of bishops and priests in the Anglo-American Church. Moreover, the discussions that followed made it plain that between the Old Catholics and the Anglo-American Church there existed no other differences of such a nature as would seem to render impracticable the establishment of an actual ecclesiastical communion between Old Catholics and members of the Anglo-American Church.

This happy result was confirmed at the second Bonn Union Conference of August, 1875, and was greeted with the liveliest joy in all portions of the great Anglo-American communion. And this mutual drawing to each other received its first religious consecration on August 10th, 1879, in the Catholic parish church of Berne. On that day the Scotch Bishop, Henry Cotterill ; the Bishop of the German Old Catholics, Joseph Hubert Reinkens ; the Christian-Catholic Bishop of Switzerland ; and the Rector of the Gallican Church in Paris, Hyacinthe Loyson, met together in Berne, and after an appropriate sermon by M. Loyson, declared their ecclesiastical fellowship with each other for the first time by receiving communion together in solemn public worship.

In order also that the members of the American Church might have an opportunity of expressing their brotherly feeling towards us, I was invited, in the summer of 1880, by the presiding bishop of the said Church, to take part in the General Synod of the Episcopal Church of America, which meets every three years. After all that had already occurred towards the establishment of intercommunion between the Old Catholic Church of Germany and the Christian-Catholic Church of Switzerland, on the one side, and the Anglo-American Church on the other side, I felt myself bound to accept this honourable invitation ; and I willingly and gratefully embrace this opportunity of testifying to the most loving manner in which I

was received by our American brethren. I would especially mention that, at every act of public worship, the opportunity was given me of openly declaring by my active participation in the same, that we—far as the New World is distant from the Old—were bound one with another “in the fellowship of the breaking of bread and in prayers.” My brethren, the lively interest which has been displayed in so friendly a way, wherever during the last few weeks I have had an opportunity of reporting on my journey to America, is to me a proof that you had no doubt that I was justified in what I did. Nevertheless the approaching Lent gives me a welcome occasion for drawing attention to the essential points which had to be considered when the establishment of ecclesiastical fellowship between ourselves and the Anglo-American Church was in question.

It was said of the first three thousand who were baptized at the feast of Pentecost, and among whom were persons of various tongues, races, and lands, “They continued steadfastly in the doctrine of the Apostles, and in the fellowship of the breaking of bread and in prayers.”<sup>6</sup> Here, then, are the bonds of the fellowship which bound together the first Christians into an ecclesiastical community, and which should bind together at this day the faithful of Christ. Of the fellowship of prayer we need not to speak, for only the Roman Church will contest the fact, that we may and should pray *with* and *for* one another, notwithstanding our ecclesiastical separation. But the “fellowship of the breaking of bread,” or of the Holy Communion, presupposes also a fellowship in the stewardship of the ecclesiastical ministry, that is, in the priesthood of the Christian Church; and, therefore, according to this standard given in the Acts of the Apostles, ecclesiastical communion between ourselves and the Anglo-American Church is justified, if it can be said of both parties, “They continue in the Apostles’ doctrine, they possess the same priesthood, and celebrate the same eucharistic feast.”

Beloved in the Lord,—We were not prompted by a petulant caprice, but by a feeling of duty, when ten years ago we raised a protest against the decrees of the Vatican Council. We appealed to the fundamental principle of the ancient Church, that that only was to be regarded as binding doctrine of faith, which from the beginning and universally had obtained in the Christian Church as such. This principle is self-evident, if we accept the plain teaching of Holy Scripture, that “God hath in these last days spoken unto us by His

<sup>6</sup> Acts ii. 42, in Kistemaker’s translation.



Son" (Heb. i. 2); that Christ is our only Teacher and Master (Matt. xxiii. 10); and that "Christ is the same yesterday, to-day, and for ever" (Heb. xiii. 8). It was His word that the Apostles had to proclaim (Matt. xxviii. 19, 20). They knew well that the Divine Spirit given them by Christ would communicate no new revelations, but would lead them into the understanding of that truth declared by Christ (John xvi. 13—15). Thus the Apostle Paul, with almost alarming vehemence, speaks out an anathema even upon an angel from heaven, if he should presume to preach any other gospel than that which was preached from the beginning, because this other gospel could only be a perversion of the one true Gospel (Gal. i. 6—9). Now the knowledge of this one true Gospel may be lost by some among the faithful; it may even be lost by whole Church bodies, but never by the entire Christian Church, because she has received from the Lord the assurance that He, by the Holy Spirit, will abide with her even to the end of the days (Matt. xxviii. 20, John xiv. 17). Therefore the Apostle calls the "Church of the living God" a "pillar and ground of the truth" (1 Tim. iii. 15). If, then, we continue in accord with the consciousness of the Christian Church from the beginning, we may be well assured that we are in possession of the true Christian doctrine of faith; and on this we built, when we refused our acquiescence in the *new* dogmas, and at the same time declined to set up a creed of our own. Our confession of faith was and is thus laid down:—

"We continue in the doctrine of the Apostles, as it is laid down in the Holy Scriptures, and as it has found its expression in the creeds of the ancient, undivided, truly universal Christian Church."

Now this is precisely the standpoint of the Anglo-American Church. On the occasion of the Vatican Council, Pope Pius IX. addressed an admonitory circular to all those who, as he expressed himself, "Confess Jesus Christ as the Saviour, and rejoice in the name of Christians, but yet do not acknowledge the true faith in Christ, and are not in communion with the Catholic Church." This letter was answered in the name of the Church of England by one of the most prominent and learned of her bishops. He asked the Pope, and with reason, what right he had to call in question the true faith in Christ in the Church of England. That Church accepted and revered all the canonical books of the Old and New Testaments as the true Word of God; she used in her public worship the Apostles', Nicene, and Athanasian Creeds, and commended them to

her preachers as the best declarations of the doctrine of Holy Scripture ; she accepted all Christian dogmas that had been pronounced by the truly oecumenical councils, and received by the ancient, undivided Church. "If it be not enough," asks the Bishop, finally, "to be in accord with Christ and the Apostles, and with the Church doctors of the first centuries, who were filled with the apostolic spirit, then we should like to know what is that true faith in Christ which Pius IX. requires of us." In fact, one can hardly read any writing of the English Church on this matter without finding in it the words of the Apostle Judas Thaddeus,—“I exhort you that ye should earnestly contend for the faith once for all delivered unto the saints.” The famous English theologian, Wordsworth, now Bishop of Lincoln, in his work, known throughout the whole Anglo-American Church, under the title, *The Catholic Church and her Anglican Branch*, quotes a still valid ecclesiastical ordinance, of the year 1571, in which the clergy were admonished not to put before the people, as binding doctrine of faith, anything which does not agree with the teaching of the Old and New Testaments, and which the Catholic Fathers and bishops of the ancient Church have not derived from the same ; and he declares, “The Church of England acknowledges the authority of the Catholic (universal) Church, and prays daily for her welfare : she believes nothing that the Catholic Church has rejected, and she rejects nothing that the Catholic Church believes : she is united by faith, hope, and love with all its members in Jesus Christ, the Head of the Church.”

It would be impossible for ourselves to formulate the catholicity of our faith more explicitly than this. At the same time the Anglo-American Church does not deny her Protestant character ; indeed, the American branch has formally assumed the title of “Protestant Episcopal Church.” But thereby is not conceded, as Romish opponents throw in the teeth of the Protestant Churches, that she derives her creed from about the sixteenth century. In the above-mentioned Anglican answer to the letter of Pope Pius IX. it runs, “Although we claim catholicity for our Church, yet we do not deny that we are Protestants. That is, we are Protestants, in so far as we protest against all errors that contradict the Catholic faith. We have become Protestants in order that we may remain truly Catholics.” This fundamental thought runs through the Thirty-nine Articles, by which, in 1562, the Church of England more closely defined her position. There the authority of Holy Scripture is solemnly acknow-

ledged (Art. 6); there it is declared respecting the Apostles' and Nicene Creeds, through which the ancient, undivided Church expressed her faith, that both ought thoroughly to be received and believed (Art. 8); there it is further declared, "It is not lawful for the Church to ordain anything that is contrary to God's Word written. . . . The Church is a witness and keeper of Holy Writ: yet, as it ought not to decree anything against the same, so beside the same ought it not to enforce anything to be believed for necessity of salvation" (Art. 20). And such an attempt the Church of England has never made. She has created no new dogmas; she has elevated no human inventions to be articles of faith, that one must of necessity accept, under peril of losing one's salvation; but from the first she has protested against such arbitrary dogmas, even as we protested against the Vatican Decrees, and against all Romish errors that are now stamped for ever through these dogmas. On the other hand, the Anglo-American Church expressly acknowledges that it is not necessary that the same rites and usages should prevail everywhere; but that in many things liberty must rule, so far as it does not contravene the divine revelation. "Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying" (Art. 34).

'One cannot, indeed, be much in intercourse with members of the Anglo-American Church without perceiving that, spite of the common ground on which all stand, they entertain very differing ecclesiastical tendencies. Some prefer to speak of the sanctification of man through faith, and seek to work from within outwards; others lay great stress on the visible exhibition of the content of faith through a beautiful ritual—these would work from without inwards; a third class puts in the foreground that we should let the religious and moral forces of Christianity shine forth into the circle of ordinary life, and should draw within the Church every good influence that is efficacious as well outside the Church. But these differing tendencies do not exclude each other, they rather supplement each other in the most beneficial way. It is evident to every careful reader of Holy Scripture that similar differences existed even in the bosom of the Apostolic Church; yet this did not trouble the Apostle Paul, but rather gave occasion to the grateful utterance, "There are diversities of gifts, but the same Spirit. . . . The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." And it is just

in this respect that the truly Catholic character of the Anglo-American Church is manifest, in that in non-essential things full liberty prevails.

Compare as against this, my brethren, the Romish Church. The Church of England has printed and disseminated the Holy Scriptures in well-nigh every language of the world; amongst them, also, in translations made by learned Roman Catholics. But in Rome, where up to within a few years no book could be published without the permission of the so-called Vicegerent of Christ, not a single copy of the New Testament—the writings of Christ's Apostles—had been printed in the national language down to the time of the Vatican Council; even the letters of the Apostle Peter, whose successor the Pope of Rome would be, could not be printed in Rome in the Italian tongue down to that time. So far as I am aware even to this day the fact is the same. There, where the Pope is absolute lord, the purest source of the Christian faith is shut off from the people; while the Papal bulls of condemnation are made accessible to all who have learnt to read. The Anglo-American Church carefully instructs her children in the understanding of Holy Scripture, and gives a prominent place to the reading of the Bible at every morning and evening service; in the Roman Church, however, but few are to be found who can even say out of book what are the component parts of the New Testament,—indeed the Jesuit Curci, who is at variance with his order, declared not very long since, that there were very many in Italy who had never seen a Bible in their whole lives. The Roman Church has repeatedly and arbitrarily altered the confession of faith inherited from the undivided, truly Catholic Church. For example, in 1564, Pius VI. incorporated into it, among other things, the manifest historical untruth, that the Roman Church was the mother of all Churches—a title which could only be given to the Church of Jerusalem; and Pius IX. added on the Vatican Decrees to the same. Whereas the Anglo-American Church, which regards itself not as *the* Christian Church, but only as a *branch* of the Catholic Church, would not deem itself justified in altering the Catholic confession of faith. The Roman Church to-day acknowledges dogmas which have no support whatever in Holy Scripture, and which directly contradict the view of the ancient Church; the Anglo-American Church, on the other hand, expressly forbids the laying of such an arbitrary yoke on the faithful. The latter Church knows her Teacher and His saving work; whereas the Roman

Church has submitted itself for the past and future to the decisions of the Pope, which are unalterable "without the consent of the Church;" and nobody knows what unalterable decrees have been hitherto issued, or yet may be issued: no one knows what personal guarantee former Popes offered in proof that they were the organs of the Holy Spirit, and no one knows what guarantee future Popes will offer. But, spite of this fearful uncertainty as regards the most weighty matters of salvation, the Roman Church speaks out her ban over all those who reject her arbitrary theses and manifest errors, and who will not acknowledge that teaching authority of the Pope which mocks at all reason and revelation. "The Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." From the Roman Church liberty has departed; let her look to it, whether she still possesses the Spirit of the Lord. At any rate the Anglo-American Church offers a far stronger guarantee than the Roman Church *for this*, that she stands in living spiritual fellowship with the Apostolic Church, and therefore that she is a truly Catholic Church.

*(To be continued.)*

#### THE ORIENTAL CHURCH—ITS PRESENT CONDITION.<sup>7</sup>

CHRISTIANITY in the East exists, as we are aware, under various forms and designations. We have the Greek Church proper, or Holy Orthodox Eastern Church, the Syrian or Coptic-Greek Church, the venerable Armenian Church, and divers other smaller and less important communities. Nor must we ignore the existence and influence of that hereditary and insidious enemy to all civil and religious liberty, the Roman Catholic Church. With her characteristic system and marvellous organization, with unbounded resources of those most powerful of all instrumentalities in the East, wealth and diplomacy, the Church of the Vatican is, not slowly, but rapidly and surely, making her way by intrigue and temptation, stirring up dissension in other communions while advancing the interests of her own, entering into diplomatic arrangements with even Moham-medanism itself, and rapidly becoming the chief hindrance in the way of religious reform in the Eastern Churches.

<sup>7</sup> Paper read by the Rev. James D'ombrain at a meeting of the Anglo-Continental Society held at the Bishop's Hostel, Lincoln, June 14th, 1881.

But it is of the present condition of the Holy Orthodox Church that I would speak, as being, not only on the score of its influence and magnitude, the most important form of Oriental Christianity, but as being also the one with whose constitution and operations I happen to be most familiar. A national Church, in the sense that with but rare exceptions its members are of one common race and lineage; a voluntary Church, in that of being independent of pecuniary assistance from the State, as well as possessing a politically recognized autonomy of its own, Greek Christianity in the Ottoman Empire affords a curious and not unprofitable study to those who live in times when changes have already taken place in the discipline, as they bid fair to in the constitution, of our own national establishment.

It cannot, I believe, be denied that simony, as we understand the term, not only prevails to a very general and considerable extent in the Eastern or Turco-Greek Church, but that, from long usage, it has come to be regarded as an offence of a purely venial character. Not only are elections to less important offices, but even to the Primacy itself, or Patriarchate of Constantinople, subject to the confirmation of the Sublime Porte. No one who has lived for any length of time in the Ottoman dominions, and witnessed the venality of Turkish officials, can for a moment believe that such confirmation is ever given without being the subject of barter and purchase. Nevertheless it must be conceded, on behalf of the higher clergy, that centuries of oppression and dread of Mohammedan fanaticism have brought them to believe that the end justifies the means, and that in the purchase of ecclesiastical offices they are securing a certain amount of religious freedom, in no other way attainable, and preserving for Christian people scattered abroad amongst Mussulman populations the ordinances and organization of their Church. That this principle should frequently lead to the elevation of unworthy men to exalted posts is but natural, but that, in spite of it, Christian heroism and godly courage exists, there is much to testify. In the past, many noble witnesses for Christ have so yielded themselves a willing sacrifice for His word and testimony, as now to be justly ranked amongst the foremost of holy martyrs and confessors. Nor is the present without evidence that the same devoted and pious spirit of endurance still exists. It is but some three or four years since his Holiness the aged and orthodox Archbishop of Smyrna, sooner than consent to an incestuous, or otherwise

illegal marriage in his diocese, nearly fell a victim to the assassin's knife. Stabbed again and again, the good old man reiterated his refusal to alter his righteous decision. His life, for some considerable time despaired of, was happily preserved; and during the whole period of his convalescence, the anxious inquiries made by all classes and creeds in that city of 150,000 or 180,000 inhabitants, testified to the universal admiration entertained for the venerable sufferer's bravery and devotion.

The episcopate is recruited from the monastic orders, and can never be held by any but celibates. The marriage of the priesthood, who are allowed to contract matrimonial alliances but once, constitutes a powerful bond of union between clergy and laity, but one of which the strength must preponderate considerably in favour of the latter so long as the present ignorance and superstition of the sacerdotal class continues. The inferior clergy, uncleanly as a rule in their person and apparel, ignorant frequently of the meaning of the offices whose words they have learned to repeat by rote, living on the credulity of the laity—to whose superstition they but too readily minister—constitute a terrible stumbling-block in the way of their Church's reform. If, as in exceptional instances, common sense, to say nothing of a higher illumination, teaches him the absurdity of many of the practices followed by uneducated members of his flock, the ordinary Greek priest dare not act up to his convictions, for fear of losing the miserable pittance which supports him and his family, and which is derived principally from the lower classes—from which classes, indeed, nothing but the fact of his ordination separates him. Employed, in most instances, originally as a domestic servant, in the garden, or the kitchen, or even as a simple field-labourer, with but scant preparation for its sacred functions, a very short probation suffices to qualify him for the priesthood. Despised for his ignorance and lowly extraction by the educated and opulent laity; at one time the tool, at another the despot of the baser sort, the Greek priest of Asia Minor stands forth as a beacon to other Churches, warning them of the pitiable degradation to which an illiterate clergy, dependent upon ignorant congregations, may be reduced. The most absurd legends are related by them, and implicitly credited by their hearers. A notable example of this was afforded in the late visitation of locusts in the vilayets or provinces of Asia Minor. For three successive years, mighty hosts of this destructive insect, journeying northward and westward, turning neither to the right hand nor to

the left, destroying the fruits of human labour, had inflicted almost total ruin on the agricultural classes and peasantry in general. Mussulmans had invoked Allah the Merciful, the Jews called upon Jehovah, Christians sought the intercession of saints and the blessed Virgin Mother of their Lord, or, better taught, had gone direct and humbled themselves before the mercy-seat of a compassionate God, but all in vain! Human agencies, instrumentalities, and devices of every sort were employed to divert the plague from the neighbourhoods it successively infested, but everything seemed to be of no avail, until the cry was raised, by priests and people, that the *áyla kápa*, or sacred skull of Saint Basil, was being carried around the province, and that the priests in charge of it must be desired and paid to bring it to the town where I lived. Large sums of money, amounting, indeed, to hundreds of dollars, were readily contributed by the suffering gardeners and peasants, whose simplicity of faith and self-denying conduct could not but command respect. The relic and its guardians were on their way to another village, when a numerous party of the lower class of young men, attired in their best raiment and fully armed, sallied forth to bring it to our own district. As they entered the town—one of importance, and containing several thousand inhabitants—tears of gratitude were seen in many eyes; rough, sun-browned faces glowed with excitement; hands coarse and hardened with constant toil, were clasped in fervent prayer as the head of the sainted Basil—carried in an enormous chalice, hooped with gold, studded with jewels, and adorned with trinkets, pious offerings of other devotees—was brought with solemn triumph into the sanctuary, and there reverently kissed. To the utter confusion of all unbelievers, in a few days the locusts had disappeared, and their bodies, decomposing on the seashore in enormous and offensive multitudes, seemed to testify to the miraculous power of the holy relic! A little inquiry, nevertheless, soon satisfied the more intelligent observer that purely natural causes had produced the effect so long desired. Educated and enlightened residents knew, as an incontrovertible fact, that visitations of locusts seldom extend beyond the third year, when they almost invariably either cease to propagate or their eggs to hatch. It was a notorious circumstance, moreover, that until that period arrived nothing would induce the custodians of the relic to bring it to the scene where it might be required. To add even a ludicrous aspect to the imposition, I must mention that on the occasion described—the ravages of the locusts



extending over a district too large for the sacred skull to be carried round in the requisite time—another head of Saint Basil, in the charge of rival priests, was brought into competition, and employed on a similar mission.

Legends of the most absurd character, and tales of the wildest improbability, are circulated by interested persons, to bring to the coffers of the Church the contributions of her too credulous laity. The alleged miraculous discovery of an *εἰκόνησμος*, or picture of a saint, is sufficient to cause pilgrimages to be organized, shrines erected, and churches or monasteries to be established. To these come sick and distressed persons, who profess to have derived the benefits they have sought. Indeed, the well-known fact, that faith in a remedy has often much to do with the cure of the disorder it is reputed to heal, may have much to do with the Greek custom of bringing diseased and afflicted persons to pass the night, laid on mattresses, in the churches, at the festival of the *Παναγία*, or All-Holy Virgin Mother. On such anniversaries the sacred precincts are almost impassable from the number of patients, in every stage of disease; and one is touchingly reminded of an old familiar saying, when on every side appeals are heard of *Κύριε, ἐλέησε μέ*. The most simple and credulous trustfulness characterizes the poorer laity, while ignorance and superstition are as characteristic of the general mass of the *clergy*. Those of them who are in any degree men of enlightenment, in the same ratio, are well disposed towards Anglicanism. Attracted to us by the simple fact that we dissent from the Latin Church, it nevertheless requires some persuasion and explanation to convince the Greek Christian that we are not a schismatical, but rather a reformed type of Christianity. Once assured of this, and of our concurrence in the great symbols of the faith, nothing can equal the courtesy and liberality of feeling shown to us by their ecclesiastical dignitaries. The lamented Lycurgus (*Λυκούργος*), whom I had the honour of visiting at Syra, the insular centre of his diocese, the educated and enlightened prelate who, in 1876, was the distinguished occupant of the episcopal chair at Scio (so unhappily notorious for its fearful earthquakes), the Archbishop and late Suffragan Bishop of Smyrna, are cases in point. Treated by them and their right rev. colleagues in other places with uniform and courteous consideration, few occasions will be so gratefully remembered by me as those in which the Greek and Armenian prelates of Smyrna cordially accepted invitations, and delivered eloquent and sympathetic addresses, at

the consecration of Anglican cemeteries in their dioceses. In this particular their attitude presents a pleasing contrast to that of the Roman Church towards our own and other Christian communities. Conspicuous by their absence from the funeral obsequies of the Oriental prelates at Smyrna, the Roman clergy exhibited a spirit of bigotry which, happily, is seldom imitated by their laity.

Indeed, there is, in a far wider sense than Anglicans at home would suppose, much to commend itself to our own Church in the holy and venerable orthodox communions of the East. The foundation and *competent* supervision of seminaries and colleges for ordination candidates in all the great centres of Christian influence would do much to provide for the great want of the Church—an educated clergy. The day is near at hand when Mohammedan rule must cease, and, to quote a well-worn saying, “the Crescent wane before the Cross.” Never again can the much-vexed politics of the Turkish Empire be suffered to become an Eastern Question, and to disturb the peace of nations. A race unsuited to the age, as well as to the great Continental system of which it at present forms a part, again and again, but alas! vainly, given time to reform and accommodate itself to altered circumstances, it must inevitably cease to exist as a European power, at least, and disappear in favour of wiser and more righteous governments. We may rest assured that conferences and congresses, so far as the Ottoman rule is concerned, are things of the past, unless, perhaps, for the equitable partition of its dominions. If in that day Oriental Christianity would exercise a wholesome influence on the great bodies of Christians now repressed by Mussulman rule, and fit them for new and happier auspices, its clergy, as a class, must be very different to what they are, both as to culture and their educational and social standing.

The truly Christian spirit of toleration, and even of fellowship, which one finds amongst the educated classes of clergy and laity, unhappily seldom extends beyond them. The ignorant masses still regard Anglicanism as being, as the Scotch say, somewhat “uncanny.” There is that about it which they cannot understand, and will not learn—a spirituality, if one may so term it, in contradistinction from their own system—a spirituality which soars above the triviality of form and ritual, and only employs that form as an outward symbol, or as a medium for substantial and soul-satisfying truth. Of their reverence for the Church one cannot possibly speak too highly. The ordinances are most rigidly observed by them, and ecclesiastical

functions sedulously and systematically attended. As to prayer, however unscriptural and unsound may be its form, the Mohammedans alone can compare with the Greek peasantry in the value which they attach to it, as well as the regularity and simple faith in which it is exercised. If from any cause, whether continued drought, inclemency of weather, locust, or blight, agriculture suffers, with prayers and oblations God's mercy is speedily sought; if friend or relative departs upon a journey, is laid on a sick-bed, or is in any difficulty or danger, incessant prayers are made on their behalf. Fasting, moreover, prevails in the Greek Church to an extent and of a character scarcely credible; not only are there numerous seasons of abstinence ordained by the Church, but many are self-imposed. It is not merely the substitution of one diet for another which constitutes an acceptable fast in Greek estimation, but an almost total abstinence from food of a substantial nature. For forty days previous to the annual festival of the Blessed Virgin (or Παναγία), the devout Greek lives upon fruit and vegetables alone, with the exception of twice weekly, when he is allowed fish and oil. This is accompanied by frequent attendances at the church, and concluded with a solemn confession and absolution, after which the Holy Eucharist is offered. Previous to communicating, they will kiss the hand, or even feet, of their employers, to whatever *Christian* communion they may belong, whether Anglican or other, and ask forgiveness for any offences they may have committed. They are absolved on these solemn occasions by their priest, in a form which, for its beauty and simplicity, I may be permitted to render in English. "Son or daughter," as the case may be, "who dost confess to my humility, I, a humble sinner, have no power on earth to remit sins; this, God alone can do. Nevertheless, because of that divine commission given by our Lord Jesus Christ to the Apostles after His resurrection, encouraged also by it, we say: Whatsoever thou hast confessed to my most lowly humility, and whatsoever thou hast omitted to confess, either through ignorance or any forgetfulness, may God forgive thee, both in this world and that which is to come. Go in peace, and think no more of the faults which thou hast confessed."

Their baptismal office is of great length, and being generally performed in rooms crowded with friends and clergy, and adorned with lighted tapers, is a trying ordeal to all concerned. The formula of baptism differs from our own, in that the priest officiating says, "N. or M.," as the case may be, "the servant of God, is baptized in

the name of the Father, Amen ; and of the Son, Amen ; and of the Holy Ghost, Amen ; now, always, and for ever and ever, Amen." I mention this difference because, with the exception of our controversy with them on the subject of the "filio-que" clause, there are few differences of so great importance between us as this, in the estimation of Greek Christians. They claim greater antiquity for their form of baptism than ours, and assert that the Anglican rite ascribes undue power to the priest. In theirs, as well as I have understood their explanation, the sacerdotal function is only a declaratory one, the minister proclaiming his Divine Master's reception and regeneration of the candidate ; whilst in ours they affirm that the priest's is made to be an operative function, and exercised by him alone, apart from the divine *afflatus*. In marriages, crowns or wreaths (*στέφανοι*) of flowers are held interchangeably over the heads of bride and bridegroom by their chosen friends. In funerals, a basket of cakes and a flask of wine are carried to the grave, and there consumed by mourners and relatives. Forty days afterwards, and on the anniversary of the death, the bereaved family send round to all their neighbours *κόλλυβα*, or boiled wheat, and dried fruits ; a remnant, probably, of Pagan times. The dead, dressed in their best raiment, are carried in open coffins to the grave, originally because, as I have been informed, at the Greek Revolution, so-called "funerals" conveyed coffins full of arms and ammunition to the cemeteries, whence at night, being disinterred, their contents were distributed amongst the disaffected. At the end of a year the remains of the dead are exhumed, the skeleton and hair alone then remaining ; these are washed in wine, and deposited either in boxes or bags in the charnel-house. Many of these usages have been discontinued by the better classes, and, in such as remain, one may discern traces of ancient heathen observances.

Every event of the illiterate Greek's life is connected with vows, prayers, fasts, oblations, or other pious ordinances. Indeed, his Church is to him an object of the greatest reverence, but of a reverence only entertained towards her ministry in their official capacity, and during the performance of their sacred functions. A curious illustration of this disrespect for their clergy and veneration for their Church was afforded in Smyrna some four or five years since. The chief of the desperadoes and *sicarii* of the city died, whereupon the immense following, who in life had respected his authority, determined that his obsequies should be celebrated with such display as

had been rarely equalled before. It is a positive fact that their holinesses the orthodox bishops of the diocese were forced to comply. A procession of dangerous magnitude started from the house of the deceased, before whose highly decorated coffin the highest ecclesiastical dignitaries walked in solemn and grand procession, chanting the office for the dead ; and this man was one whose life had been an unbroken history of crime, and whose blood-stained soul had gone, if report spoke truly, unshriven and impenitent before his Judge. A strange mixture of falsehood and dishonesty in every transaction, of contempt for their clergy, of cruelty and disregard of human life, combined with the most servile devotion to their Church, the punctilious practice in public and private of religious observances, the great mass of Christian laity in Asia Minor is totally unprepared for the grand historic incidents to whose threshold the early anticipated expiration of Ottoman rule (or rather misrule) is rapidly bringing them. In bigotry and fanaticism they can seldom be equalled ; for, assuming to *themselves* alone the designation of *Χριστιανοί*, they speak of the Roman Church as Catholic, of the Reformed Churches in general as *Προτεστάντες*, and of the Anglican as English. Whilst of their own members departed they will speak of them as dead, the uneducated Greek will employ, with reference to other Christians, as well as Jews and Mussulmans, a term which, by the better classes, is only used to describe the death of soulless beings. Occasionally their fanaticism assumes a most dangerous type, as for instance at Easter, when the cry is sometimes raised that the Jews, having stolen a Christian child, have fattened and killed him, to use his blood for mingling with the flour of their Passover cakes. In the year 1873, the whole Greek, or so-called Christian population of the lower orders rose *en masse*, and menaced the Israelitish community (which numbers upwards of 10,000 souls) with destruction ; hemmed in by their infuriated and bloodthirsty foes, they were unable to leave their own quarter and earn their daily bread ; this continued for days, the most cruel outrages being inflicted upon the inoffensive and unhappy Jews. Famine and sickness made grievous havoc in their midst ; and it was not until after some time that, submitting to the authority and arms of the Mohammedan governor or pasha of our province, and their own principal ecclesiastics, the Greeks desisted from their cruel proceedings. I have never been able to divest myself of the suspicion that, however rejected as a mischievous *canard* by enlightened minds, this story of

the secret crucifixion of a Christian child was half believed in by some of the better classes of clergy and laity.

Speaking in general terms of them, one may naturally inquire what are the prospects of an amalgamation of the Orthodox Greek or Holy Eastern Church with our own or other Christian communions. I freely confess, on the strength, let me repeat, of many years' personal and intimate knowledge of their system, *none whatever!* Nor is it after all, perhaps, in this dispensation to be either desired or expected. The reformation of Oriental Christianity must come from within. Of late years it has marvellously progressed where brought into contact with European communities, and in proportion that our own doctrines and constitution become known to it, so, I believe, in the same ratio the Greek Church, as an institution, will become better fitted for its glorious destiny as the nursing mother of true faith in the East, and in the times of the end. 'There is much in their ritual and practice antagonistic to our feelings, and yet *in* that "much" a great deal that is harmless, if puerile, but which no earthly consideration will ever induce them to abate. In their eyes, there is a simplicity and a deficiency in *our* system for which nothing can compensate; so that, after all, the utmost we can hope for is an increase of warmth of fraternal Christian feeling, in co-operation in good works, and in such general intercommunion as has already been initiated between us. In the preservation and extension of that spirit there can scarcely be a more important and efficient factor than the present excellent Bishop of Gibraltar, within whose jurisdiction Asia Minor and the principal centres of Greek Christianity in the East are situate. His invariable courtesy to the Greek and Armenian clergy has, as a rule, been cordially reciprocated, and his wise recognition of the fact that reformation and not conversion is their crying necessity, has caused him, and with him the Anglican clergy, to be favourably distinguished by the Oriental priesthood from proselytizing sectarians. The bigoted spirit of isolation which characterizes the Roman Church, its cardinal doctrines of the primacy and infallibility of its Pontiff, and its aggressive disposition, are amongst those elements of discord, between the Oriental Churches and itself, which help to bring the latter and *ourselves* nearer together. Wherever one meets truly educated Greek Christian laity or clergy, one cannot but rejoice that we have so much in common. In doctrine, the Scripturally enlightened amongst them differ but little from ourselves; and in ritual much is conceded

to long usage, which might otherwise altogether disappear, or be considerably modified. As to Mohammedan oppression, it has considerably abated since the Crimean War; and every fresh complication in Eastern politics is teaching the Mussulmans more and more that, humanly speaking, their destiny is in European hands, and that intolerance will simply precipitate their fate. We have but to remember the comparatively recent Ahmet Tewfik episode, to be convinced that when even a Mohammedan *mollah* takes part in the translation of our Scriptures into Turkish, European influence, and notably that of our own nation, is sufficient to shield him from the vengeance of his ecclesiastical and civil superiors. This would not have been the case a few years since, or even at any other period subsequent to the Crimean War. But now, yearly, if not daily, changes are taking place. A strong party, favourable to Christian participation in public affairs, having secured already a quasi-Parliamentary representation of Christian communities, demanding Christian governors for provinces where a Christian population is in the majority, is gaining strength. When a session of these provincial representatives, convened by H.I.M. the Sultan, through his Grand Vizier, was last held in the capital, two Christians and one Mussulman member were returned for the city of Smyrna alone.

Let the Christian of the West look at these things, and weigh them carefully. Let him elicit in every possible way all the information available touching the condition of his fellow-Christians in those distant lands; and then *let* him, if he *can*, contemplate unmoved either the portentous future that is before the Oriental Churches, or the responsibility that rests upon him of aiding to gird them for the coming struggle.

That when the death-throe of Mohammedanism sets in, it will be characterized by strong and terrible convulsions, no one who knows the character of the Osmanli can doubt. He is dying as a European power; he *must* die, for no power on earth will soon care, even if they can, to prolong his political existence; *but he will die hard*. A re-baptism of blood (which may God avert) may then be needed to purify His ancient Churches, and the regeneration of Christianity in the East may bring with it birth-pangs no less terrible than the death-throes of Islam to Mohammedanism itself.

I must here crave a few moments' indulgence, if, before closing, I make a brief reference to the Armenian community. The Armenian

Christians are decidedly superior in general culture and intelligence to the Greeks. Their numbers, not exceeding, I believe, four millions in the whole world, afford no index to their position and influence. Strange to say, in many of their social characteristics they seem more readily to assimilate themselves to their Mohammedan rulers than any other Christian community. Many of them are amongst the most trusted officials of the Sublime Porte, not only at Constantinople, but throughout the empire. They almost monopolize the post of terdjaman or dragoman at European embassies and consulates, exposing European communities to the unjust suspicion that they do not possess sufficient talent in their own midst to supply a staff of interpreters for such representatives of their nation as may be sent out by the home authorities for their protection. Most of the ecclesiastical differences between the Armenian and Greek communities are of a trifling, some, indeed, of an absurdly trivial character. The architecture, as well as the ritual of the churches, is of a simpler and more solid character. Much of the tawdry grandeur of the Greek Church, and of the highly decorated interiors of its buildings, is lacking in the Armenian. A considerably higher standard of education prevails—a special order of its hierarchy ranking next to the episcopate, but before the priesthood, and known as “Vartabeds,” or educationists, being consecrated to a species of ecclesiastical professoriate. Its clergy are, as a class, most intelligent and even accomplished men, having in many instances completed their secular education in Germany and other European countries. His Eminence the late Armenian Archbishop of Smyrna, was no mean linguist; and his successor, Melchizedeck, the present head of that diocese, is a man distinguished for his erudition, and who, from his amiable character and courtly manner, might fairly vie with the episcopate of other lands. A notable proof of what education might do for the great mass of the Greek clergy and laity in the East is happily afforded by the Armenian nation, however insignificant the latter may be in numbers. It may be objected, indeed, that the Armenian character scarcely commends itself to Western notions. He possesses a natural wiliness of disposition and inflexibility of purpose, which already renders him a dangerous rival in commerce and diplomacy to the continually increasing host of competitors for place and power in the East, and his confirmed Orientalism renders him, generally speaking, more successful. If in the not far-distant day when Islam



shall cease to be the fruitful source of strife and dissension amongst nations, the Armenians receive a local habitation, as they now possess a national name, few, if any, Eastern lands will be so wisely and prosperously governed as that of revived Armenia. Already well disposed to our Church and nation, and in some sense indebted to our intervention and protection, the present friendly relations of the Armenians with ourselves should be zealously maintained.

Of the other Christian Churches in the far East, time will not allow me to treat. Small in number and influence, and, generally speaking, confined to remote districts, they are insignificant in comparison with the Greek Church, or even with her humbler sister, the Armenian; *our* principal concern is with these two communions. For centuries the ark of God's Church, they have preserved, notwithstanding Mohammedan hate and persecution, the lively oracles of His Holy Word and Sacraments in the lands whence we of the Western Churches received them. True, indeed, it is that the dust and accumulations of centuries may now seem to hide their pristine purity; true that, like some ancient fortress, of which ages of brave defence and siege have left us but the crumbling walls, the grand and venerable Churches of the East may sometimes be considered as past reformation. But surely much will be given to the prayers of God's faithful servants throughout the world, who should love those very Churches for the truth's sake itself, which, after all, whatever has been unwisely added, they have still preserved. Blessed be God, they are still where they were, if they are, as we fear, but slumbering Churches—strongholds of Christianity; surely it is for their glorious awakening that they have been preserved for so many ages, surrounded by infidel foes, whose sun is as surely setting as their better days are dawning. Shall I for the Eastern Church less justly plead than the sainted author of the *Christian Year* for our more erring sister?

“And oh, by all the pangs and fears  
Fraternal spirits know,  
When for an elder's shame the tears  
Of wakeful anguish flow.

“Speak gently of our sister's fall :  
Who knows but gentle love  
May win her, at our patient call,  
The surer way to prove?”

JAMES D'OMBRAIN.

## A HOME MISSION AT BADEN-BADEN.

SIR,—The memories of the burning words and winning manner of the preacher will not easily be forgotten by those who had the privilege of being present at Baden-Baden in Rogation Week, 1881. They are almost too sacred to write about. And yet if they should serve as an encouragement to others they ought not to be passed over in silence in a journal devoted to all Church movements on the continent of Europe. It was the evening of Saturday, May the 21st, that the Rev. George Body arrived at Baden-Baden for the purpose of giving a series of addresses in the beautiful new Church of All Saints. At 8 a.m. on the morning of Sunday, the 22nd, he celebrated the Holy Communion there; and at the morning and evening services with wondrous power he set forth, in the presence of her Majesty the Empress of Germany and an earnest band of listeners, the sufferings and death of the Saviour in their true aspects. During the four following days there were early celebrations of the Holy Communion at 8 a.m. According to the printed notices on the three Rogation Days there were to be afternoon instructions at half-past three o'clock. These were less formal than the sermons, the lecturer taking his stand, Bible in hand, in simple cassock, at the front of the chancel. The *Veni Creator Spiritus* and the Lord's Prayer were repeated by all, kneeling, at the commencement of each instruction, and a few collects at the close. The first lecture was on Prayer, the second on the Bible, and the third on the Holy Communion. In the first lecture, prayer was defined as speaking unto God. It was divided into five portions—adoration, confession, petition, intercession, and thanksgiving. The speaker earnestly asked his hearers always to pause before they commenced their prayers, and then to pray simply and believably. In the second instruction, stress was laid upon the three ways in which God speaks to us—in Nature, in the Incarnate Word, in the Bible. Various difficulties and objections were considered and answered. In the third instruction, on the Holy Eucharist, three views were considered—1, the ultra-Protestant view; 2, the Roman Catholic; 3, the Anglican. Our Lord's own assertion, "This is My body—this is My blood," is by some, in effect, decided to mean, "This is *not* My body—this is *not* My blood." This is the extreme Protestant view. The Roman Catholic view of transubstantiation is equally wrong, because it implies a physical change in the elements of bread and wine, which can be proved not to take place. The Anglican view is the correct one—that of spiritual union with Jesus in heaven—*sursum corda*. Never forget thanksgiving after Holy Communion.

As the lecturer was in much need of rest, the Monday evening address was undertaken by the chaplain, who was thus enabled to state the reasons which had induced him to invite Mr. Body to conduct this movement.

On the Tuesday evening the Empress was again present, having come quietly to church without her carriage. Immediately after a hymn, the latter part of the communion service was read, all kneeling, commencing at the 51st Psalm. Then followed a sermon on Mary Magdalene, which moved the hearts of all present, and touched them deeply. Some were even affected to tears; and it was nearly nine o'clock before the blessing was pronounced, divine service having commenced at seven. The Wednesday evening sermon was on the Building of the Temple. The Old Catholic priest of Baden, the Rev. Professor Dr. Watterich, was

present at this service, and was able to follow the chief points of the discourse. On being presented to Mr. Body afterwards, he cordially invited him to the approaching Old Catholic Synod at Bonn.

The concluding sermons on Ascension Day were naturally confined to the glorious subjects of the day. Many persons were deeply moved, and some stayed to thank the preacher after the services, and to confer with him upon points of religious difficulty. On Friday, the 27th, Mr. Body and the chaplain visited Carlsruhe in the morning, and there met the Bishop of Aberdeen, who was passing through on a confirmation tour. In the evening a meeting for prayer was held at Baden, at which addresses were given by Mr. Body and the chaplain, with hymns and pauses for silent prayer between. The whole concluded with an act of faith and a parting blessing.

T. A. S. W.

### THE POORER MEMBERS OF A FOREIGN CHAPLAIN'S FLOCK.

A MOST important item in the work of a foreign chaplain is the charge of the poorer members of the flock. In one sense the epithet poor is hardly applicable in the English understanding of the word. The labourer and lower class of artizan are rarely to be found out of England; nor can those be termed poor, who, as birds of passage, apply for relief on their journeys to any of their countrymen good-natured enough to listen to a story too often made up of falsehood. Many are the swindles that are practised by these gentry. The most common form of attempt is to endeavour to obtain money on the plea of the expenses of a journey homewards, or, as is asserted, to proceed to a place where work may be obtained. There seems to be an idea prevalent amongst the lower orders of our fellow-countrymen abroad, that whatever may happen to them, it is the duty of their "Counsel," as they term him, to see them home, to provide the means necessary to forward them to the home of their fathers—in a word, to the parish workhouse. The instructions from the Foreign Office are very strict in this respect, and a consul who helps a distressed British subject, other than a seaman, runs the risk of being refused all reimbursement by his Government. This class of vagrant, finding that nothing is to be achieved with the consul, beyond a pass on some vessel homeward bound, betakes himself to the chaplain.

It is often difficult enough to refuse the help demanded, when a father or a mother with half a dozen children become stationary at your front door or garden gate. "We have walked all the way from —; we spent last night in the streets; we have had nothing to break our fast with this morning." Such is the usual plaint

proffered. It is not always easy to refuse. Though the story on the surface be as false as need be, the children, with their hungry faces, are suffering facts; and there are instances when it is better to err on the side of mercy than the contrary. But it is rarely the case that a story of the kind bears investigation. In very many communities abroad, to meet these difficulties a "Relief or Compassionate" Fund has been established; to this a yearly subscription is paid, and all cases of distress are referred to it for relief. Under this arrangement much less imposture is perpetrated; and where help is deserved, it can be granted more thoroughly. Still there are cases which hardly come within this category, and in which it is difficult to exercise the necessary discretion.

A gentleman-like man will call, sending in his card; you go to him; he begins a desultory conversation, quotes incidentally the names of half a dozen people, taking note the while whether you seem to know them. After about a quarter of an hour of this he takes up his hat and prepares to go. As he stands with the handle of the door in his hand, he turns back and says ingenuously, "By the way, I wonder whether you could oblige me: I am rather in an awkward predicament. My portmanteau has been left in Paris, and it cannot be sent down until to-morrow. I am bound to be in London to-morrow morning. It would really be very kind of you, if you could lend me a couple of pounds for a day or so. I will gladly give you my cheque for the amount." More from the difficulty of saying "No," than from any desire to become the visitor's banker, the money is given, and the cheque made out; and the gentleman takes his departure. He expresses himself obliged, but in an airy, unaffected (you deem it) manner. The draft is sent to the London address. In two days it is returned refused. Making inquiries afterwards, it is found that the gentleman-like visitor was a returned convict (his hair was certainly cropped rather short), and that though his reference in London knew all about him, he had long ago been discarded from their house and acquaintance.

While on the subject of such vagrants as these I cannot resist relating a story which was known to be true at the time, and in which doctor, chaplain, hotel-keepers, and others were signally taken in.

At the best and most frequented hotel of a certain large town on the sea-coast of France there arrived one day a gentleman and two ladies. It was the beginning of the yachting season, and the party professed themselves much interested in the prospects of the season

and the coming regatta. The gentleman, tall and imposing-looking, wore a blue coat and gilt buttons, letting it be supposed that he had once been in the navy, and was now a commodore in a yacht club. They lived on the fat of the land, called in the English medical man of the place to minister to the wants of one of the ladies—invited him to dine, and gave him a very good dinner. For the first two or three weeks bills were paid; the hotel-keeper was pleased, and all went smoothly. After about six weeks' sojourn, the gentleman in buttons found it necessary to return to England to make arrangements concerning a sailing-match. He left the ladies behind him, as he would soon return. They and his valuable baggage remained under the special protection of the smiling hotel-keeper. In a couple of days came a letter to the hotel; could they send him, by return boat, some of those excellent birds which he had tasted at the hotel, and praised so much at the time; he was giving a public dinner, and it would not be perfect without these. The game was sent. The next day came a telegram—my gentleman had been taken suddenly ill; the ladies were requested to cross immediately. This despatch was so timed that only a couple of hours remained before they should start by the steamer. There was no time to draw money from the bank, would the obliging hotel-keeper lend them a few pounds for their passage. The bill and account should be settled by return of post. In the meantime their heavy baggage should remain; they would only take what they could carry in their hands. If not very willingly, mine host acceded to the request. And the ladies departed,—and were heard of no more. No cheque, no word, no telegram. After a week, the trunks were opened, and were found to contain some excellent specimens of large flints, packed in coarse sand: never did the doctor see his fee, or the hotel-keeper the amount of his bill.

Such cases as these are by no means rare. If they have not much to do with British residents abroad, they still serve to show how honest folk may be imposed upon, and how much caution is necessary.

There are two instances of a compensating character. It is hardly fair to quote the one, without mentioning the other. I remember at Cologne once, a man, respectable-looking and civil, asking to see me, and then requesting the loan of a shilling, to send a letter home. He had not, he said, the means of paying the postage; he did not require more, and hoped to repay it in a few days. Naturally one made him a present of the shilling, telling him he might consider

it as a gift. "No," was the reply; "a loan, and I will repay it." A month afterwards, much to my surprise, he did call, and give back the shilling.

Human nature abroad, therefore, is not altogether black, even when clothed in the garb of a beggar; but no small judgment and discretion are at times necessary, and even more caution than at home. Abroad the means of detection are less easy, the power of tracing an impostor less ready, and consequently his risk of being exposed less probable.

The poor who come within the reach of a chaplain often require a special treatment. As has before been stated, a residence abroad levels many distinctions. A family that would be considered at home as fitted to figure on the clergyman's list of cottagers to be visited, would resent any such classification on the further side of the Channel. If the upper classes which settle abroad too often abjure all religious restraint, ten times more is this the case with those of another order. The difficulties which this class of persons will throw in the way of being approached or spoken to are not few or small. Often, living in the veriest want, they will keep out of the way and hug their misery, in order that their distress may not be known; and if they do come out amongst their fellow-countrymen, they will be dressed in the extent of the fashion, although at home they may hardly have enough to eat. The same is the case with their children; if they are to be sent to Sunday-school, they must be dressed equally well with their superiors, otherwise they will remain at home. They will not come to church unless possessing a seat of their own; they could not be seen to take part in a service from a free seat. And even in sickness it is only at the last that they will let their wants be known, and allow a clergyman's visit. Besides those who are by birth and nationality English, there are many instances of English girls married to foreigners, or *vice versa*, where the former nationality has been well-nigh abjured and lost. It is often only by accident that a chaplain discovers the existence of such a portion of his flock. It is difficult to get a hold on any of these, and exert an influence that may tend to good; oftentimes must a very little result be accepted for a great deal of work. There is perhaps no portion of the chaplain's duties that become more harassing than these, leading him to scenes and places where he feels that little success must be expected. Here is an example of the sort of disappointment often in store.

A chaplain, newly arrived on the scene of his duties, was called in

suddenly to visit an old woman said to be dying. He went, and found a person certainly ill and suffering, though still not so far *in extremis* as was represented to him. He was listened to attentively, and visited regularly; becoming more acquainted with the family, he discovered that his predecessor had been accustomed to relieve this family, with perhaps more generosity than wisdom, from a certain fund raised amongst the British residents for the purpose. He began to give more guardedly, though not entirely withdrawing the assistance that had been accorded. His calls were received with darker looks, and his ministrations accepted with less alacrity. Being summoned away from his post for a few days, his visits were interrupted for a short time. Immediately on returning he went to the house, and asked to see the old woman that he had been visiting; the daughter met him; she was much obliged for his attention, but her mother would not trouble him to come any more, she had seen the error of her ways, and been vouchsafed better light. She had become a Roman Catholic!

The most approachable of those to whom this paper refers are English mechanics of different classes and degrees, working on railways, or in factories; wherever machinery requires working, there Englishmen are to be found, in greater or less numbers. They are all intelligent and often thinking men. They usually have their wives and children with them, and associate in a cluster of families. In one or two instances I have known them form quite small colonies; such, for instance, used to be the case at Boulac near Cairo, and Haskeui near Constantinople. These keep a great deal to themselves, and live in a little self-contained world of their own. They are interested only in their own concerns, and know little of the foreign world without; indeed very often the women, after years of residence abroad, have never learnt the language of the country. It is not easy to obtain any regularity in attendance at a church from these; but they are willing to be present at any service which, so to speak, may be brought to their doors. Cottage services in one of their own houses I have usually found to be well attended. The difficulty, of course, is that to secure the men's presence, such service should be held on Sunday, when a chaplain's duties detain him elsewhere.

Where it is possible to enlist the sympathies of persons of this class in some active work about the church or chapel, for instance, in the choir, a satisfactory result is generally obtained. Sooner or

later the families follow the individuals, and those who have come in the first instance to hear a brother, sister, or child sing in the choir, have stayed for something better. The work, then, which leads a chaplain amongst engineers, and mechanics, and their families abroad, may fairly be reckoned as some of the most interesting, and satisfactory. They are a set of men who have read more or less, and are usually willing to discuss any matter of religious bearing ; though too often freethinking in their own groove of ideas, they quite recognize the advantage of a clergyman's interest in their families. They can perceive, from their own mixing with the foreign life outside, how desirable any association which reminds of home and moral influences brought to bear on their wives and daughters must be. They readily acknowledge the necessity of all and everything which can "keep them all straight," to use their own expression. Here lies the secret of the welcome afforded to the chaplain's visits, and he starts from a coign of vantage in all intercourse of this description.

Another class of Englishman with whom a good deal of tact and care is required, is that of the tradesman and shopkeeper, and their assistants. You meet with an English "Pharmacie" in nearly every large town on the Continent. The English tailor has generally a representative, wherever English congregate in any numbers ; for we have a certain lingering idea that none but English fingers can fit an Englishman's coat. To such an extent is this carried, that I have known countrymen go to a very mediocre English tailor, and become his walking advertisement, in the shape of a badly-fitting suit, rather than trust to first-rate French or German workmen ; but then we hug our little prejudices. The result is, English tailoring abroad is not an unprofitable trade.

But the words shop or counter or trade are as "the abhorred thing." We may be a nation of shopkeepers at home, but away from our island the shop becomes the "bureau," and the retail work is the gentleman's business, for which he has "hours ;" his convenience is to be consulted in all transactions. As has before been observed, he considers himself socially quite in as good a position as any one else, and he believes his voice to have as much weight, and his opinion to be as valuable, as the best of his countrymen ; to an extent, and on certain subjects connected with the land in which he dwells, and in which he may have made a lengthy sojourn, no doubt he is right. A shopkeeper sees many sides of human nature, besides



that which consists in making up a prescription, or selling a piece of silk; he knows much that may be done, and much that may not be done with the natives of his adopted place of abode. To a stranger coming to establish himself abroad, none can give better advice as to ways and means, what may be taken or what should be left, than an Englishman in trade. His opinion is the work of experiences bought at the expense of a certain amount of self-sacrifice; his conclusions are not the result of what others have said and written on the subject—it is a personal experience with him, and, as such, has a personal value. All this tends to make the dealing with this class a matter requiring tact and care. No one can be a more efficient and generous friend to the chaplain, no one a more dangerous and powerful enemy. Over the purchase of a yard of calico, the choice of a dress, or the prescribing for a small ailment, a good deal is often done besides selection or bargaining. A story to do harm or good, an anecdote of either complexion, gains an audience. The shop of an Englishman abroad, especially where such comes under the denomination of “store,” is often a place of lounge; the further from home the more is this the case. The affairs of a community become the topic of discussion; the Church matters of the community come in for their share of the conversation; the last sermon, the last addition to the order of services, are discussed or praised or decried.

From such centres it is natural that a certain amount of influence should be exerted. If the chaplain can mould and adapt that influence to good ends, he has accomplished much. And at the same time, these, as other orders of men abroad of the same class, are quite alive to the social advantage (placed on its lowest ground) of an English clergyman's interest in their welfare. I have always found, when treated with the deference that is their due, that this class of men is ready to co-operate and aid in all ways within their power; but they require to have a certain allowance made for them.

G. WASHINGTON.

## Notices.

**Oficios divinos y administracion de los Sacramentos y otras ordenanzas en la Iglesia Española.** [Madrid, 1881. Pp. 335.]

Last year we had to speak with decided disapprobation of a tentative Book of Common Prayer, issued in Mexico, in the Spanish language. We are thankful now to be able to speak in very different terms, if not with full approval, of the Spanish Prayer-book which comes to us from Spain. In every way it is superior to the Mexican book; and while it is no servile imitation of the English Book of Common Prayer—for it is derived to a considerable extent from Mozarabic sources—it is not unworthy to stand side by side with it.

We proceed to point out some of its good points, and some of its less satisfactory features.

It bears the title of “The Divine Offices and Administration of the Sacraments and other appointed Ceremonies of the Spanish Church;” and the key-note of the work is struck in the title-page, which cites Jer. vi. 16, “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.” This is as it should be: the compiler has adopted the one principle on which, in the later ages of the Church, a liturgy or form of public prayer can be rightly framed.

The compiler is the Rev. J. B. Cabrera, ordained a priest in the Roman communion, which he was obliged to quit years ago, because he could not teach modern inventions as part of the Catholic faith. But while Señor Cabrera is the compiler, the book does not take its authority from him, but, as we in England should say, from Convocation, as testified by the following synodical decision prefixed to it: “The General Synod of the Spanish Church, in its Session holden in the city of Seville, on the 10th day of March, 1881, ordered that the present Liturgy be received and used in all the congregations that form part of the said Spanish Church. Signed by the President, Juan B. Cabrera, Bishop Elect, and by the Secretary, Valentine Baquero, Presbyter.”

The various offices are preceded by a preface, at the beginning of which we find the following principles laid down:—

“To reform is not to introduce a new religion, but to return to the early purity of ancient Christianity, disembarassing and clearing true Christianity from the thorns and briars and noxious weeds which have been

maliciously sown, or from ignorance been allowed to spring up in the midst of it. . .

"The Roman rite is comparatively modern in Spain, and, beside the errors it contains, is a simple novelty to our nation. Whoever is the least acquainted with ecclesiastical history knows that Spain had its own rite, called by some the Isidorian, by others the Gothic, by others the Toledan or Mozarabic rite, which yielded its position, against the will of the people, to the Roman rite introduced in the eleventh century. But a faint reminiscence of this rite remains in the Mozarabic Chapel of the Cathedral of Toledo. It was natural, therefore, that we should recur to the old Spanish rite, and this we have done. . .

"With these fountains in view, and drinking of all of them, we have compiled the present liturgy, which, without differing from the general character exhibited by the liturgies of the Reformed Churches, retains all the characteristic and peculiar traits of the old Spanish or Mozarabic rite that are in accordance with the Word of God" (p. ix).

The preface proceeds to state the acceptance by the Spanish Church of the Apostles' Creed and the Nicene Creed and the Athanasian Creed as professions of faith, and constituting a body of doctrine; but unhappily the example of the Irish Church, in not publicly reciting the Athanasian Creed, is followed. Two lessons are to be read from Holy Scripture in the Sunday morning service, one in the afternoon service; a passage from a prophetic book is added between the collect and the epistle, in accordance with Mozarabic precedent. There is to be a sermon every Sunday, and on one other day every week where practicable. Daily service is recommended, but where this may not be had, service is to be held on Christmas Day, the Circumcision, the Epiphany, Thursday in Holy Week, Good Friday, Ascension Day; besides Easter Day, Whit Sunday, and all Sundays. The frequency with which the Holy Communion is to be administered is left to the discretion of the clergy; but they are reminded that in the Primitive Church the administration took place every Sunday. Communicants are allowed either to kneel or to stand, according to the custom of the congregation; and they are all to remember "that in the ancient Church both ways of communicating prevailed." Churches are to have in the chancel a table of the Lord (not to be called an altar, "in order to avoid abuses"), on the east side of which the ministrant is to stand at the time of the celebration of the Lord's Supper. There are also to be two credence-tables, a font, a pulpit, a lectern, and other necessary or usual furniture. The clergyman is to wear a surplice and a white stole, with permission to wear a black gown for preaching and for funerals. A shortened form of prayer may be used on days other than Sundays and festivals named above.

Passing from the preface to the book itself, we find an Order for Morning and Evening Service, Litany, Prayer and Thanksgivings; Special Offices for Christmas Day, the Circumcision, the Epiphany, Holy Thursday, Good Friday, Easter Day, Ascension Day, Whit Sunday, and Trinity Sunday; the Order for the Administration of the Lord's Supper or Holy Communion; the Collects, Prophecies, Epistles, and Gospels for the year; Baptismal Services for Infants and Adults; the Marriage Service; the Visitation of the Sick; the Communion of the Sick; the Burial Service; Anthems; Confirmation Service; Ordination Services; Family Prayers; and, finally, a statement of the disciplinary bases of the Church.

We naturally turn to the Communion service, in order to learn the doctrinal position of the Church. The preliminary rubrics as to the qualification of those who are to be admitted are much the same as in our own Prayer-book. The elements are at the beginning of the service to be placed either on the Lord's table or on the credence. After a few prayers the priest reads the introit—which differs according to the season—the prophecy, the epistle, and the gospel. Then follow the sermon and the offertory, the rubric directing that “the priest shall receive the alms and place them upon the table of the Lord, after which he shall place upon it the bread and the wine, if they have not already been placed there, and shall uncover them.” Having been presented at the Lord's table, the alms, after a prayer of oblation, are placed on a side table. Then follow a prayer for the Church militant; an exhortation; confession and absolution; the Creed of Nicæa or Constantinople; the illation (a special Mozarabic feature); the consecration (similar in character to our own, but longer and more elaborate); the reception (in the same form as our own), and the post-communion. The rubric commands that there shall be a second consecration, if necessary, and that the consecrated elements unconsumed shall be covered with a white linen cloth, and reverently eaten and drunk at the conclusion of the service.

We pass on to the baptismal services. Here we have the usual questions and answers of the sponsors. We do not find the word regeneration employed; but a prayer is used that the child, when come to years of discretion, may “give proof of its new birth.” The benefits of admission into Christ's Church are most prominently dwelt on. The marriage and burial services are edifying throughout. In the visitation of the sick the form of the confession is left to the sick man or the clergyman; the absolution is precatory. In the

communion of the sick another form of absolution is given. The confirmation service (which seems to be placed somewhat out of its natural place) calls attention rather to the confirming of the baptismal promises than to the strengthening gift of the Holy Ghost ; but the latter idea, we are glad to see, is not ignored. In the ordination services the words "whosoever sins," &c., are omitted ; but in spite of this loss the essentials of ordination are preserved. The family prayers (another Mozarabic feature) are specially needed in Spain, where, as in other Roman Catholic countries, household devotion is little practised. The disciplinary bases, which close the volume, are of an importance second only to the profession of doctrine. They begin by a declaration that the Spanish Church is a branch of the universal Church of Christ ; that it follows the teaching of Holy Scripture, and maintains the faith and order of the primitive Christian Church ; that in it the ministry of the word and sacraments is entrusted to regularly ordained bishops, priests, and deacons ; that every parish has its vestry elected by the communicants, and this vestry has the nomination of the parish priest ; that a diocese is formed of parishes, and governed by a diocesan synod, comprised of one layman and one clergyman for each parish, and this synod elects the bishop. Superior in authority to the diocesan synod is a general synod. The relations of the general synod and a "council of the bishops" are left undefined.

The appearance of a Book of Common Prayer in the Spanish tongue is a thing of so grave importance that we have described its composition with some minuteness. Seeing what the body is from which it emanates, and how likely it was to be affected in an exaggerated degree by its surroundings, we are thankful to have anything presented to us so sound, so orthodox, so sober, so Church-like. That there are points which we would fain see other than they are we have not dissembled ; but this does not prevent us from heartily congratulating those whose labour of love has produced a book which, by the blessing of God, may be a powerful instrument in calling back Spaniards to the principles and the practices of the Primitive Church.

**A Church History to the Council of Nicæa.** By CHRISTOPHER WORDSWORTH, D.D., Bishop of Lincoln. [Rivingtons, 1881. Pp. 481.]

There are not many men of whom it can be said that they have written an extended commentary on the whole of the Bible. Of

still fewer it can be said that, having finished so colossal a work, they then turned to ecclesiastical history, and commenced a history of the Church of Christ. In 1872, Bishop Wordsworth completed his commentary with the volume on the Minor Prophets. In 1881, has appeared the first volume of a Church history. We are glad that the Bishop has turned his energies into this field, for while we have at the present time almost a plethora of excellent commentaries on the Holy Scriptures, our supply of Church histories is very defective. Burton's *Lectures* are too dry; Blunt's *Three First Centuries* are not so much a history, as remarks, excellently conceived, upon a history supposed to be already known. The want of a history sufficiently learned to be useful to the student, and sufficiently popular to be perused by the ordinary reader, has been much felt. Bishop Wordsworth's volume supplies this want.

The book has the first of all recommendations—it is readable. It sets forth the history which it has to relate in as attractive a form as the subject admits of. The special feature of the work is that it contains abstracts of the chief writings of the early Fathers, thus giving information of what is in reality as much history as the narration of events that took place.

The Bishop begins at the beginning—with the Church in Paradise, points out the previous Providential preparation for the Christian Church before it came into existence, and then recounts its foundation and its constitution. Then follows a narrative of the persecutions and of the heresies, the first of which introduces to us the Apologists and earliest martyrs—Tertullian, Origen, Ignatius, Justin Martyr, Polycarp, Cyprian; the second exhibits to us the Gnostic heretics and the chief defenders of the faith, as Irenæus, Clement of Alexandria, Hippolytus. Then follow a valuable and outspoken chapter on the superiority of Christian to heathen morals; a useful chronological summary, which may enable the reader to string together the various events of early Church history; a chapter on the Councils of the early Church; and, finally, the history of the Church's struggle with Arianism.

The following are the Bishop's concluding observations on the Council of Nicæa :—

“The Nicene Council was not summoned by the Bishop of Rome, but by the Emperor Constantine. The Bishop of Rome did not preside at the Nicene Council; he was not present at it; nor did his legates preside in it. It is probable that Hosius, Bishop of Corduba, was president of it; but it is certain that Silvester, Bishop of Rome, did not preside in it,

either in person or by deputy. The decrees of the Council of Nicæa did not wait for the approval of the Bishop of Rome. They were promulgated in letters of Constantine, and of the Council itself, to the various Churches, before they were received by the Bishop of Rome. In these letters announcing these decrees there is no reference to the Bishop of Rome, or to any assent on his part to them. The Council of Nicæa is therefore an authentic protest of the Church Universal against the present assumptions of the Roman Papacy.

The Nicene Council is also important *positively*, as showing *what form of government* the Church (which is the Body of Christ, and to which He promised His Presence, and the guidance of the Holy Spirit, and which, therefore, could not be in error in that momentous matter) believed herself to have received from her Divine Lord.

"That form of government was Episcopal. The Council of Nicæa consisted of bishops. Even the presbyters and deacons there present were witnesses to Episcopacy, for (as the case of Colluthus, just before the meeting of the Council, showed), they would not have been recognized as presbyters and deacons, unless they had been ordained by bishops. They would have been regarded as laymen.

"The following facts are presented to us by the Nicene Council. We see there 318 persons, all bishops, summoned by the Emperor of the Roman World, as representatives of their respective Churches, in every part of it. They came from Scythia, Armenia, Persia, and Mesopotamia in the north-east, and from Egypt, Arabia, Dalmatia, Calabria, Gaul, and Spain in the south and west. They alone were recognized as the guides and governors of the Church. No other persons were regarded as having any co-ordinate authority with them. The constitution of the Synod itself, the subscriptions of names attached to its decrees, all prove that the form of government of the ancient Catholic Church of Christ was Episcopal.

"Therefore the Nicene Council may be regarded as a witness against the novelties of the Papacy on the one side, and of Presbyterianism, Independency, Methodism, and all other similar modern forms of Church government on the other. And it affords clear evidence in favour of the antiquity and divine institution of Episcopacy. There is also another form of Church polity, commonly called *Erastianism*, which subordinates the spiritual power to the temporal. This is likewise disproved by the Council of Nicæa. The Council was summoned by the Emperor Constantine; and when the Roman Empire had become Christian, the right of convening General Councils was recognized as belonging to the Emperor. But the civil ruler had no part in the consecration of those bishops who were summoned to the Council, and of whom the Council consisted. Also, the Creed which was framed at Nicæa was indeed promulgated by the Emperor, but it had been framed and subscribed by the bishops, and by them alone. It was their work. The Emperor's name does not appear in the subscriptions which are appended to the Nicene Creed." (P. 460.)

**Eastern Proverbs and Emblems illustrating old truths.** By the Rev. J. LONG, Member of the Bengal Asiatic Society, F.R.G.S. [London: Trübner, 1881. Pp. 280.]

This valuable work is not only a collection of proverbs and emblems gathered from Eastern sources—which alone would make it

very interesting—but also a series of meditations or notes for sermons and addresses, with illustrations by means of proverbs. For example, Mr. Long takes the subject, “The rich are only stewards,” 1 Cor. iv. 2. He refers to the parable of the steward, Luke xix. 11—27, and to other passages in Holy Scripture, and explains the bearing of the proposition in his own words. Then he appends a list of proverbs or maxims which may be used as illustrations of the truth which he is enforcing. Thus—

“*Tamul*.—Money is a man stealer.

“*Talmud*.—Riches without wisdom is food without salt.

“*China*.—Fortune is the good man's prize, but the bad man's bane.

“*Tiravellavar*.—When the good man gets riches it is like fruit falling in the midst of a village.

“*Canara*.—The riches of the good are like water turned off into a rice field.

“*China*.—Wealth among men is like dew among plants.

“*Raghuvansa*.—The good, like clouds, receive only to give away.

“*Sanskrit*.—The rivers themselves drink not their water, nor do the trees eat their own sweet fruit.

“*China*.—Wealth is but dung, useful only in being spread.” (P. 176.)

We cull the following proverbs from different parts of the book :—

“If a low-bred man obtains wealth, he will carry an umbrella at midnight (Tamul). The kid's bleating is the wolf's laughter (Afghan). The nodding of the head does not make the boat to row (Galic). What avail heights in the dunghill? (Tamul). What can a stout ox do with a bad plough? (Turk). Money is the hatchet that separates pleasant friends (Malabar). Days go, words spoken remain (Bengal). Who flies not high, falls not low (China). At night all cats are black (Russian). Sandal-wood in burning gives off perfume (Canarese). Prepare for death, but neglect not to sow (Russian). God, who gives teeth, also gives bread (Persian). Lap up the ocean with a shell (Japan). The heron is a saint as long as the fish is not in sight (Bengal).”

The production of such a book as Mr. Long's must have been the labour of many years, the results of which he places in our hands in a comparatively small compass, and ready for daily use.

Dr. Hale, well known in England and in America for his liturgical and ecclesiastical learning, has issued a charming little book, entitled, **Mozarabic Collects translated and arranged from the Ancient Liturgy of the Spanish Church** (New York, 1881, pp. 80). It has prefixed to it a preface by Bishop Cleveland Coxe, and is dedicated to the memory of Bishop Whittingham. In the preface Bishop Coxe calls attention to “the important work of Lorenzana, published in 1770, with the probable design of favouring the introduction of the old Spanish rite into Mexico.” That Dr. Hale and



Bishop Coxe have both been labouring in the Mozarabic field is known to our readers. The Bishop refers with commendation to Dr. Hale's admirable *Office for the Holy Eucharist and Baptismal Office*, compiled from old Spanish sources. We believe that the Spanish Prayer-book which we have reviewed above owes much to this study of Dr. Hale's, which will, we trust, bring forth still more fruit in Mexico. In the present little work the collects are excellently rendered into English, and are full of beauty and of warmth of devotion.

Canon Cook, in a letter to the Bishop of London, entitled, **A Protest against the change in the last petition of the Lord's Prayer, adopted in the Revised Version** (Murray, pp. 19), has urged grave reasons, derived from Scripture, ancient versions, and the interpretations of early Fathers, against the reading, "Deliver us from the evil one," substituted by the revisers of the Authorized Version for "Deliver us from evil," in the Lord's Prayer. Canon Cook's arguments and authority are alike weighty.

The most discriminative notices of the late Dean of Westminster that have as yet appeared are those by the Dean of Norwich (**Dean Stanley and his Theology**; Hatchards, pp. 24), and by Père Hyacinthe Loyson, the last of whom has written as follows in the *Temps* of July 27th :—

"Si la mort toute récente et presque subite de l'éminent doyen de Westminster était seulement un deuil qui me fût personnel, je n'en parlerais pas ; mais la Réforme catholique eut en lui un ami aussi dévoué qu'illustre, et ce serait, de ma part, une véritable ingratitude que de laisser disparaître un tel homme sans lui rendre l'hommage que nous lui devons.

"Je n'ai point à faire l'éloge de l'écrivain, j'allais dire de l'artiste, ni celui du penseur, ou, mieux encore, de l'historien dont à juste titre l'Angleterre est fière. M. Stanley laisse une trace profonde et durable dans la littérature savante de son pays et du monde civilisé. Je veux dire seulement combien il s'intéressait au développement des idées saine-ment libérales au sein de l'Eglise catholique. La première fois que je le vis, c'était dans ma cellule de carme : il m'était présenté par M. Augustin Cochin, et nous devions nous rencontrer à la table de cet ami commun, en compagnie de l'évêque d'Orléans.

"Plus tard, à l'époque lamentable du concile du Vatican, quand j'eus rompu avec la plupart de mes anciens amis, qui me reprochaient d'avoir seul ou presque seul, en France, tiré les conclusions des principes qu'ils avaient eux-mêmes proclamés, je trouvai un appui dans l'amitié intelligente et forte du doyen de Westminster, quelquefois même un asile à son foyer. Lorsque, en septembre, 1872, trois ans après ma sortie du couvent, je contractai un mariage dont je dois parler, parce qu'il fait partie de ma vie publique, M. Stanley et sa noble compagne lady Augusta, l'amie de la reine Victoria, étaient à côté de ma femme et à côté de moi, comme s'ils eussent voulu se porter garants devant ceux qui ne connaissaient assez ni les insulteurs ni les insultés.

“ Je citerai ici quelques passages d'une lettre que ce digne ami m'adressa, quelques mois après, à Genève, où j'étais allé combattre à la fois, et avec une égale énergie, le radicalisme religieux d'une partie des catholiques-libéraux et le fanatisme intolérant des ultramontains :

“ Il me semble que, dans l'intérêt non-seulement du vrai catholicisme, mais du vrai christianisme, le rôle de ceux qui ont le courage et la conviction de protester contre des manifestations puérides auxquelles ne croient pas leurs promoteurs eux-mêmes, devient de plus en plus important.

“ Sans doute les difficultés sont graves ; mais rien, dans la nature des choses, ne s'oppose à ce que, dans l'Eglise catholique, l'esprit d'Erasme, de Fleury, de Richard Simon, et même, on peut le dire, de Pascal, de Bossuet, de Fénelon, ne l'emporte sur l'ultramontanisme exagéré de notre siècle. La religion des hommes éclairés, des hommes d'Etat et des petits enfants est celle que professent ouvertement les anciens catholiques, et qui fait leur force. *Adhuc visus procul et apparebit in finem, et non mentietur; si moram fecerit, expecta illum; quia veniens veniet et non tardabit. . . . Justus in fide sua vivet* ' (Hab. ii. 3, 4).

“ De tels témoignages d'estime et de sympathie, de pareilles marques de dévouement avaient créé entre le doyen de Westminster et moi une étroite amitié. Sans doute, sur un grand nombre de points, je ne partageais pas ses idées et je le lui disais très librement. Je ne le trouvais pas toujours assez théologien, pas même assez philosophe : car pour moi, quelle que soit de nos jours la force du préjugé contraire, il n'y a ni philosophie, ni théologie dignes de ce nom sans métaphysique. J'admirais la manière dont il écrivait, ou plutôt dont il peignait l'histoire, mais je regrettais qu'il ne sût pas dessiner d'une main aussi ferme les contours précis du dogme. Son extrême bienveillance pour les personnes me paraissait quelquefois le rendre trop indulgent aux doctrines, et je lui savais une telle horreur des persécutions ecclésiastiques que je craignais sans cesse qu'il ne fût trop aisément avec ceux qui se disaient ou se croyaient persécutés.

“ Je viens de lire des paroles très justes prononcées par l'archevêque de Cantorbéry, au sujet du doyen de Westminster, devant quelques-uns des représentants les plus élevés de l'Eglise anglicane :

“ Ceux-mêmes, dit l'éminent prélat, qui étaient le moins d'accord avec lui apprenaient, en le connaissant de près, à l'apprécier et même à l'aimer.' Tel a été mon cas. Malgré ces dissentiments religieux qui, pour moi, constituent d'ordinaire un obstacle non pas à l'estime et aux bonnes relations, mais à l'intimité, je sentais mon cœur se rapprocher chaque jour davantage de ce cœur si pur, si généreux, si chrétien. Sa dernière visite à mon foyer et à notre église, au mois d'avril dernier, m'avait particulièrement touché. En lui serrant la main au moment du départ, j'étais loin de penser que ce fût pour un si grand voyage.

“ Il s'en est allé au pays de la lumière. Il avait toujours aimé la vérité avec désintéressement, avec défiance de lui-même, avec une sainte passion pour elle. S'il ne l'a pas toujours trouvée, toujours, du moins, il l'a fidèlement et ardemment cherchée. N'est-ce pas déjà beaucoup de ce côté de la tombe ?

“ ‘ Qui montera, dit le Psaume, sur la montagne de l'Eternel ? Celui qui parle selon la vérité qui est dans son cœur et qui ne fait point à son prochain de faux serments. Telle est la génération de ceux qui le cherchent, de ceux qui cherchent la face du Dieu de Jacob ! ’

“ C'est avec de telles paroles dans le cœur, sinon sur les lèvres, que je visiterai un jour, je l'espère, la tombe qui s'était si récemment fermée sur

celle dont il avait fait le centre de ses affections terrestres, et qui va se rouvrir demain pour le recevoir lui-même, je ne dirai pas trop fidèle, mais certainement trop empressé à ce rendez-vous de la mort ! Leurs cendres reposeront ensemble dans l'antique et silencieuse abbaye, et leurs âmes, ensemble aussi, je le crois, monteront dans une révélation plus lumineuse et plus certaine de ce Fils de l'homme, qui est aussi le Fils de Dieu, qu'ils ont aimé et servi sur la terre, mais que sur la terre nul ne connaît jamais assez."

From the Bishop of Iowa's *Episcopal Address, 1881* (Davenport, 1881, pp. 19), we extract the following passage, which gives the Bishop's opinion of Père Hyacinthe's work in Paris, as witnessed by himself:—

"It is two years and over since Père Hyacinthe began his Mission in Paris. It is a marvel that the work still lives with everything against it, for besides Rome, infidelity in its most violent and aggressive form, and indifference in its lowest and most repressive shapes, are leagued against any influences for the spiritual enlightenment of France. The Government, though not hostile, is in no position to render any aid or favour to any religious movement. It has enough to do in its struggle with the Jesuits and other orders. The services of the "Eglise Catholique Gallicane" at the time of our visit were held in a temporary edifice with about twelve hundred sittings. It was during the 'heated term,' and a large number of the followers of the new movement were out of town ; but a congregation of fully eight hundred was in attendance, of whom a large proportion were men. I had sent in my card to the good Father before the service began, and was joyfully received, as I was the first bishop of the Anglican Communion who had been present at any service of this reformed Gallican Church. Vested in such robes as could be had on the emergency, I took my place in the chancel, and joined heartily in the Vesper Service, which was largely a translation of our own Evening Prayer. Before the sermon the Father alluded to the fact of my presence, and informed the congregation of the peculiar characteristics of the American Church, speaking of my distant see ; and congratulated the people on the evidence my presence afforded that they, in their isolation from the national episcopate, were not without a bishop's care and oversight. The preacher formally presented me to the congregation, who rose to give me welcome. A brilliant sermon on the miracles followed, and the service closed with the usual prayers and benediction. I spent a portion of a day in the pleasant home of Père Hyacinthe and his accomplished and brilliant wife, for the good Father has thrown off the yoke of celibacy with his relinquishment of obedience to Rome ; and this interview confirmed the opinion I had formed five years before, that in this ex-Carmelite friar the Church of God possesses a man of singular purity of purpose and greatness of soul, who, with the support of those who desire the reform of a corrupt Catholicism, is capable, under God, of doing marvels. God help and sustain him in his difficult and self-sacrificing work" (p. 13).

We earnestly invite that additional pecuniary support in England and America, without which it is to be feared that this so promising work will not be able to be maintained.

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CURCI'S "LA NUOVA ITALIA."

PADRE CURCI is to Italy, and to this age, what Wesley was to England, and to a remoter age; but in his work on *La Nuova Italia ed i Vecchi Zelanti*, he approached a task harder far than fell to the lot of Wesley. The very title of his book indicates the difficulties that would beset him. "*La Nuova Italia*"—a young, impetuous race, politically speaking, just set free from restraints that cramped it on every side, and crushed all life out of it; yearning to shake off all the chains of the past, untrained, and having all to learn—all that could make it stand alone, or take its place among other nations; holding that fearful weapon, "Freedom," in its inexperienced hand, and knowing nothing of the safe way to wield it; hailing eagerly anything new, detesting anything that reminded it of the past—"La Nuova Italia" was arrayed on the one hand. On the other there were "*I Vecchi Zelanti*," the reactionary party, belonging to that very order in society to which Curci belonged, by calling his own brethren, blinded by bigotry and a superstitious "zeal" (hence their name) for a return to the old *politico-religious régime* that had been swept away.

As a true Christian patriot, and an Italian loving his country, Curci's heart and his convictions would, in many things, go along with the former; as a Jesuit, a Catholic, a priest, his early associations, his training, his heart, and convictions would, in a great many things, go with the latter; and here would be one of his greatest difficulties.

So despotic has been the governing hand in Italy until lately, that "party fairness," and generous allowance for party differences, so well understood in England, are things yet to be learnt in that recently emancipated land; the very instinct of fairness, that would make him value the good in each party, would only serve to draw on him the bitterness of both; and when he stepped forth, as he has done with noble motives, the "New Italy" party would regard him as a "Jesuit," and a retarder; the reactionary party (*Zelanti*) would regard him as an apostate, a deserter, and a favourer of "revolution." By his old associates he would be taunted with the epithet "*Protestante*," Dissenter—and any thrust from former friends would be the most galling to bear.

Accordingly he begins his book, in his first chapter, with the open declaration that all honest men in Italy must desire that she should continue Catholic. Here he shows himself the Wesley of his day; one impressed with the evils of his country, with a desire to kindle a fresh, true religious life in his countrymen, by a work carried on *within* the Catholic Church, and not beyond it. He says, "Protestantism does not take root in Italy." He is a Reformer, but no Dissenter.

In his second and third chapters he describes the attitude of the Papal Court and the Church party as regards the State, and their deep-seated conviction that the old *régime* will be restored.

His fourth chapter is a review of the dangers to the clergy, attendant on too great worldly wealth, with a glance at the condition of Germany previous to, and subsequent to her Reformation (1500), passing on to apply the test to the temporal power of the Popes.

In his fifth chapter he touches on the political duties of Churchmen, and laments the system of "political abstention," a system imposed on the Church, to its serious injury, with a view to supporting the interests of deposed sovereigns of an Ultramontane and despotic type. To this system he traces the quenching of the first happy inspirations of Leo XIII.

His sixth chapter he devotes to a survey of two great stumbling-blocks placed in the way of the Catholic laity by the setting forth of the Syllabus and of the Infallibility.

His seventh chapter is an examination of the state of the Church during the Pontificate of Pius IX.; touching on her public ministrations, and their sad condition, the reading and preaching of the "Word" of God, the defective training of students for the ministry, the ignorance and subserviency of her clergy.

His eighth chapter is mainly political, and goes into the question of "separation" of Church from State, balancing the advantages and disadvantages that would attend such a step.

In his ninth chapter he addresses himself to the practical and serious question of Church reform, which should be *within* herself. Past opportunities are lost; now the things most needed are the improvement of the studies of the clergy, especially in the New Testament; the encouraging of a more manly, independent spirit in the clergy, that will bring them into better relations with the laity; and the admission of laymen to work together with their clergy in the promotion of all good and charitable undertakings for their parishes.

In his last (tenth) chapter the writer enters upon an account of his own life and vicissitudes, in so far as they bear upon the matters in hand; describes the origin and history of the Jesuit Order, his connexion with it, and expulsion therefrom. In this chapter, though he speaks with great severity of the superiors of the Order, and perhaps is carried too far in his condemnation of them—as when he describes them as a weak, powerless body, no longer capable of preaching and giving instruction—great allowance is to be made for his "zeal" (of a right sort), and his consciousness that he, the *expelled* one, stood mentally as a giant before others of his Order, who, though his inferiors in talent and learning, had power through cunning (a great weapon in their hands) to compass his fall. All the restraint of a lifetime of obedience all but blind would have to be broken through before he could enter on his task, and the very effort would tinge his writings with more than severity—with bitterness at times, when his own trials were being described. Yet over all this there rises a holy desire to do good in his day to his country and countrymen.

May his best hopes be realized, not frustrated by the wiles of the unscrupulous party dominant in the Curia and Papal Court, who will move heaven and earth to try and silence such a foe, or to force him to withdraw his writings with humble submission to "authority"!

I proceed to give some extracts from his book:—

CHAPTER III. SECTION 3.—"The Pontifical authority seized by the *Zealots* as a *party* instrument. The personal qualities of *Giovanni Mastai* (*Pio IX.*), and whence sprang his dislike of the *best* men.

"The causes that have been hitherto considered would not have placed the Church in the difficult situation in which she now finds herself if they had not been some of them created, and all of them favoured by the quality of the late Pontificate, and above all by its length, unique in the

ecclesiastical annals, and called by some people *miraculous*; nor should I hesitate to admit this, although not in the sense exactly in which it was uttered by the vulgar bigots. In the last nine decades, when religious feeling in Italy and in Rome was far more lively than it has been since the year 1350, there were two Pontiffs deposed, and in many other ways vexed, oppressed, and despised; nevertheless, in the Church nothing was ever witnessed, to equal what was witnessed under the fourth of their name (Pio IX.); and yet that grouping of noisy admirers around him, who were wholly lost sight of with him (at his death), must have been in great measure a hollow demonstration of Catholic fervour, kindled and fanned by those who laid themselves out for favours and gains. Meanwhile, thirty long years of fiery, untiring, and unrestrained action, and that always in the same direction, could not fail to bring us to the pass which we have now reached—all consciousness of our position being lost, sunk in long and monotonous habit. It is indispensable to my purpose that I should treat of this; and I will do it with all reverence indeed, but also with that freedom which I can claim for a subject that, having begun to enter the domain of history, begins also to entitle one to throw a little light upon men and deeds strangely darkened by self-interest, by passions, and, above all, by an imprudent piety which I am even willing to consider sincere.

"Audisio, in his full and instructive *Religious and Civil History of the Popes*, when he comes to the account of the intrigues which the Gallican party set on foot in 1334, on the death of John XXII., with a view to extracting from his successor a promise on oath that he would not remove the See from Avignon, writes thus:—"One sad cause of the decline of the Papacy has always been that dragging it down from its own Catholic, lofty position, into the narrow ring of *party*."

"Now I do not know whether this weighty sentence has ever been so grievously fulfilled as in the late Pontificate; but never indeed was its fulfilment so protracted—and the results were in proportion to its duration; so that if one would check the course of these (results), and set about repairing their effects, in so far as they may be repaired, the first step is to know them, or rather to dare to bring them to light; for I believe that there are very few people indeed who do not know them, hidden though they be. I know that whenever any human weakness was discovered in the common Father of the 'faithful,' it would be the duty of mannerly and submissive children to cover it with respectful silence; but when that human weakness was by foolish flatterers sought to be held up to universal admiration, when that weakness (and this was far worse) came to be used by others, to unsettle people's minds, to wrench their consciences, and to entangle Christian Italy in a network, as it were, of pernicious snares, I believe one has the right, and in certain cases the duty even of speaking out—seeing that the welfare of souls should outweigh every other consideration; nor ought the dignity of the eternal Pontificate of Christ to suffer any loss in the esteem of men through any weak point in the person who had been therewith invested. I, too, besides being able, owing to my peculiar condition, to do this with a freedom perhaps not granted to every other ecclesiastic, can bring to my task a further knowledge of the case than could any other man. As far back as the year 1842, when I was in Faenza, preparing for my first pulpit labours, I was acquainted with, and visited pretty frequently Cardinal Giovanni Mastai, in the neighbouring town of Linola, and he sometimes condescended to come and see me, and we entertained one another with long discourses in the library of the college. There I

formed my opinion of him, one which after so many years, and so many vicissitudes, has remained the same. When he became Pontiff, he honoured me, from the end of 1849 to the beginning of 1872, with his goodwill, almost, I would dare to say, with his intimacy; and serving him, and the Church, to the best of my power, I had from him always loving words, and never one word that sounded harsh. The great adversity sent to me by our Lord, to sanctify the latter end of my weary life, was the dark work of others; the Pontiff himself, being at death's door, not only could not judge my case, but could hardly in those days even know anything about it.

"A devout, or rather a greedy adulation was so busy in magnifying the merits of that Pontiff, that it must sorely tax history to record her judgment of him—which certainly will not be that of many of his contemporaries; but, with all this tax and loss, there will still be left many and distinguished merits, although not unaccompanied by some weak points, principally by one that was the root, by no means hidden, of the rest. Giovanni Mastai, in a very upright mind, retained always most heartily a desire for and longing after 'good'; his abilities were not lofty, nor even very comprehensive, but rather keen and subtle; he acquired much and varied information, but as for science, properly so called, he possessed no more of it than would be found in an ordinary ecclesiastic. His peculiar gift was a great fluency of speech, enhanced by an attractive countenance and an harmonious voice; but his style was more taking than solemn, and as he felt that he gave pleasure, and as it pleased him to please, he fell into that enormous copiousness by which, especially in the latter years of his life, there seemed shorn of all value a power of language which, proceeding from the highest authority that exists on earth, as it gains in worth by its rare use, so, on the other hand, is by nothing so prejudiced as by lavish use. From Nepotism he was eminently free; but in the Curia he knew of it and tolerated it, if less gross, yet wider in extent and more contaminating; as for himself, besides that the times would not have suffered it, he found all approach to it barred by the example of his four predecessors, and gaining for himself much praise by his liberality, he knew how to obtain even more, by a parsimony that pays well, and that towards such people as he loved but little. The glory of God, of the Virgin, and of the Saints, he carried always on his lips, and certainly also in his heart; in his heart, moreover, held no small place *his own* glory as well, which seemed at times to outweigh the other. This disposition, coupled with a not too elevated mind, rendered him impatient of the 'best men' (*ottimi*), and favourable to the indifferent ones, nay, even to the 'men of nought' (*nulli*) whom, with capricious impulse not uncommon in him, he would at times exalt, as though in emulation of the omnipotence that creates out of nothing; and then would laugh over it with the great purple-clad boys with whom he was pleased to surround himself. In a repugnance to the men of worth thus deeply-graven and instinctive, and in an equal leaning towards the indifferent and even the lowest men, lay the secret source of that heap of vast and permanent disorders suffered by him to spring up and to attain to gigantic dimensions in a civil principality which was most evidently slipping through his fingers. I remember that on one occasion (I believe in 1856) he was talking to me with great openness, and passed his ministers in review for my benefit, offering opinions of them that were far from flattering, beginning with Antonelli, whom he esteemed but little, and loved still less. Then I allowed myself to remark respectfully: '*But how! your Holiness knows them so well, and yet*



*allows the public welfare to remain in their hands !'* And his reply was : *'It is true, they are incapable ; nevertheless, the boat goes !'* Then I bethought me of Paganini, exulting in the execution of stupendous variations on a single-stringed violin : but states are not governed by a show of valour like violins ;—where the '*boat*' (certainly not that of St. Peter) '*is gone*' all may see."

CHAPTER III. SECTION 4. "What influences injurious to the character of the Church were traceable to Pius IX., as Pontiff, before and after the 20th September, 1870.

"On being made Pontiff, if he had had at his side men of enlightened views, wise and conscientious, that evil root (*baco*) in his heart, of which I spoke, might have been removed by their respectful remonstrances and prudent suggestions, but there stood in the way that repugnance which I next noticed, and which, barring all approach for the best men, or rather not summoning them (they are not the men to go and beg for themselves ; they are much more likely to need to be begged), he found himself altogether at the mercy of the indifferent ones, who provoked no suspicions. In the short and stormy first period, as all the honour of the first move fell to him, he seemed not to despise the best (men) of that set ; and if the really good men of the other party had shown themselves less suspicious, and more amenable, perhaps those impulses might have assumed a more stable character, and then how many things might have taken place ! But soon overturned by the surging stream, and veering round in an opposite direction, he found himself hemmed in by flatterers who, in order to advance themselves in the good graces of their Prince, or even to obtain with true piety still greater blessings at the hands of the Pontiff, themselves believed, and gave him to understand that the imperishable glory of his person and of his name would increase in proportion as his attributes were multiplied, his powers were enlarged, the instructions peculiar to his office were rendered strict, and its injunctions severe. And to such lengths did they go in this direction, that more than once it would have seemed as though a Christian conscience had become a field for the exercise of the inventive genius of courtiers, just as in worldly courts are the graces of the person for womanly majesty, and prowess in the hunting-field for manly majesty. To these wretched, untiring, and sometimes loathsome flatteries are due, in a great measure, the disturbances brought about in the Church by the '*Syllabus*,' and the establishing of the '*Infallibility*,' and yet not by these two '*Acts*' in themselves—which under other circumstances would have been received with reverence by '*the faithful*,' and with indifference by others, without the slightest commotion—but by the noise made over them by those meddling zealots, who sought for themselves the credit of having procured those new and mighty triumphs for Pius IX., for the vanquisher of all heresies, and the exterminator of all errors.

"I will add, as flowing from the second of these subjects, a very serious indication of that *breath of courtliness* which I am now deploring, as having in the last Pontificate stolen over even deliberations upon doctrine. At the Council of the Vatican, when they came, in the Session of the 18th July, 1869, to the dogmatic definition of the '*Infallibility*,' those fifty-five *Bishops*, nearly all of them foreigners (not Italians), who in the '*General Congregation*' of the 13th had voted that they ought not to go forward at that pace, abstained from taking any part in it, and in a '*Declaration*' presented that same day to the Pontiff, they gave it as their reason (for so doing) that, '*respect for his person did not allow them*

to say to his face: "*Non placet.*" Now I confess I do not understand this reasoning, as I do not see how, nor for what purpose, the question of respect for his person can come in here. If the truth were sought for by all, there could be nothing more honourable for the very Pontiff himself, than, after the example of the Council of Jerusalem, to allow the *magna conquistio* to proceed with that freedom without which there can be no true *conquistio*, either *magna* or *parva*. But if in a negative (vote) they saw an affront offered to his person, they must have seen in an affirmative (vote) an honour,—and these infatuated admirers launched on a course of honouring. Who knows when and where they would have stopped! Thanks to Providence, they *did stop*! This, as is evident, has reference to the human efforts that are needed to go along with the divine assistance, which being in no way dependent on them, cannot be either hindered or advanced by any disorder in them; nevertheless, I have desired to notice it, because, if an unwholesome breath of courtier-like adulation penetrated even to the Council Chamber, it might be understood what there must have been outside its precincts.

"But on the 20th September, 1870, that unwholesome breath affecting dogmatics and morals, became more boldly political; and the thing was most natural. The case of a Sovereign who, deposed by force of arms, should remain unmoved in the very heart of his capital thus snatched from him, has not any parallel in history; and its very strangeness makes it plain that the fact of such a victim holding on with dignity must envelope him with extreme difficulty—not so overwhelming, however, as to be above the courage of a priest and a Pontiff! And Pius IX. would perhaps have been equal to it, if he had had as his adviser, one of those strong, wise, and faithful ministers, who watch the less lovely propensities of their master, not to play upon them for their own advantage, and for the world's edification, but discreetly to curb and hold them in, to the credit of his throne and of his person. He, however, had debarred himself from this means of safety, and there were those about him whom he had placed there—ascetics in all good faith and visionaries at times, who blindly adored, and flatterers, cunning or small-minded, imperial poets, and courtly sophists—who cast flames of fire where they should have thrown ice, intensified the darkness where they should have shed a little light. Thus was built up the dogma, or at any rate the Catholic truth, of the unfailling restoration of the *Temporal Power*, such as it was at the first; and meanwhile, to keep that faith alive, there was formed and cherished around it that intoxicating atmosphere of boisterous applause, without which it seemed as though nowadays it could no longer live. I am persuaded that of the great number of strangers who came to Rome with that design, the greater part were inspired by genuine feelings of Christian faith; but (since to some of them Legitimism was not a thing unknown, and to many of them the thought of politics) that would not incline them to look favourably on the unity of Italy; so in its promoters who started it, and guided it, there was artifice, aided by various intrigues, and by money furnished to a great extent by Catholic piety from the *Obolus of St. Peter*; nor can there be any other way of accounting for the evident cessation, all of a sudden, of those vast and noisy demonstrations. I cannot believe that the sepulchres of St. Peter and his successor are less dear to Catholics nowadays than they were a few years back, and I am sure that if the same means were adopted, the same result would be obtained; nay, I heard from one who had the opportunity of knowing it, that this result has already been offered to Leo XIII., provided that the funds necessary for the purpose

should be forthcoming, but that it was by him, with wise discernment, declined. Then it was deemed necessary, all the same, that the noise got up in favour of the spiritual power, should fill up the silence left by the temporal (power), and that the sense of mortification of having lost this latter should be kept alive, and the persuasion cherished that they should very soon be able to recover it. Thus the flatterers of that Pontiff grievously injured his dignity, by dealing with him as with a common *Pretender*, who was seeking from religion unstable props for a fallen throne ; and it was in great measure their fault if, under the ill-disguised mortification of the deposed Prince, there came up, on more than one occasion, a yearning for the calm majesty of the eternal Priesthood of Jesus Christ."

R. B. MACKENZIE.

### THE SPANISH CHURCH UP TO THE YEAR 1000.

**I**N a late number (December, 1880, to March, 1881) of the *Revista de Ciencias Históricas*, of Barcelona, there appeared a previously unpublished treatise, entitled, *Religion Española*, written in the year 1816 by the celebrated Jesuit, Padre Juan Francisco Masden, author of *La Historia Crítica de España*, and other works. The arguments of this writer, though a Jesuit, are so completely opposed to the later development of Roman dogma and discipline, that I have thought a short account of his views may not be unacceptable to some of the readers of the *Foreign Church Chronicle*. The essay was written at Rome, and was addressed "to his most Excellent and most Eminent the Cardinal Primate, and to the most illustrious Archbishops and Bishops of all the Dominions of Spain." Though never before printed, the work was not wholly unknown to the literary world. Attention was directed to it in the biography of Masden, inserted by his friend Bishop Torres Amat in the *Memorias para ayudar á formar un Diccionario Crítico de Escritores Catalanes* (Barcelona, 1836). The MS. had also been examined, and copies made, by other ecclesiastical historians.

The paper may be called a protest against all past exactions and encroachments of the Popes on the National Church of Spain, and it is a vigorous defence of the purity of the dogma and discipline of the latter for the first ten centuries, while wholly independent of Papal influence. The writer is fully aware both of the odium likely to be brought upon himself by the maintenance of such a thesis, and also how much his views are opposed to those of the current histories of the Spanish Church. In his apology for writing this essay he declares that the most learned Spanish historians, either through political bias, through fear, or through following blindly the authority of received writers, have constantly stated what is false ; but that he

writes now solely from documents, either contemporary or the nearest to the time of the occurrence of the facts which he relates. In another place he speaks of the immense amount of forged documents, charters, privileges, briefs, &c., fabricated in the monasteries in favour of exemption from episcopal authority, and of the maintenance of Papal claims.<sup>1</sup>

The aim of Father Masden is to show (1) that the Spanish Church, for the first thousand years of the Christian era, was a strictly National Church, singularly pure both in doctrine and discipline, and wholly independent of Papal subjection. (2) That the change and subsequent deterioration took rise from the invasion of the French Benedictine monks of Cluny,<sup>2</sup> and was brought about chiefly through the turbulent ambition of Diego Gelmirez, Bishop of Santiago, in the twelfth century; and enforced by the new claims of Alex. II. and Gregory VII., which were introduced into Spain by the French Benedictine party, and of course were upheld by the whole authority of these and of the subsequent Popes.

I shall now give a brief summary of the Father's chief arguments, premising that I neither adopt, nor is it my purpose to correct, either his facts or dates where they appear to me to be mistaken. The essay is itself little more than a summary, and has no pretence of literary style. This must be my excuse for the baldness of what follows. The *italics* in every case are those of Masden; the foot-notes are my own.

#### CHAP. I.—*General Condition of the Church.*

The Spanish Church was the oldest in Europe except Rome. The first Gentile convert, Cornelius, was a native of Seville. The first Apostolic preaching in Europe was that of St. James in Spain; The first Christian European church built was that of Zaragoza.

The original Spanish liturgy was composed by the seven Apostolic missionaries;<sup>3</sup> but was gradually added to by successive Spanish Fathers and councils. Perverted for a while by the Priscillianists in Galicia,—but in Galicia alone,—it was finally corrected and expurgated by St. Isidore, on the command of the Council of Toledo, 633; since which date it has remained without alteration.

<sup>1</sup> This multiplicity of forged documents is also mentioned at an earlier date by Padre Sarmiento (1692—1770). He declares that he never examined any municipal or family archives without finding forged documents or charters in them. It is this which makes early Spanish history so irritating to the student, and which has led to its being so often erroneous.

<sup>2</sup> Cf. *Historia de los Heterodoxos Españoles*, por Dr. Menéndez Pelayo, tomo i. 365.

<sup>3</sup> These are said to have been Torquatus, Indaletius, Ctesiphon, Euphrasius, Cæcilius, Hesy-chius or Esitius, and Secundus, who founded Churches, respectively, at Accitana (Guadix), Urci, Bergium (Verja), Iliturgi (Andújar), Iliberis, Carteya, and Avila.

Spain has always been singularly free from heresies;<sup>4</sup> the few heretical teachers in Spain were either foreigners, or, if Spaniards, like Claudius of Turin, they taught out of Spain. Up to the year 1000, the number of distinguished Spanish saints, of all ranks and classes, lay as well as clerical, is perfectly astounding. The piety of the nation was nobly evinced in ecclesiastical art. The altars were of stone, the linen of the finest quality, the vestments of wool or of silk, embroidered with silver and gold. The shrines, crosses, chalices, and chandeliers were of precious metal.<sup>5</sup> Wax candles or oil lamps were kept burning night and day before images and relics, even when the practice—which was afterwards approved by the seventh Œcumenical Council of Nice—was considered idolatrous in France and other European states. Our author allows, however, that the habit of frequenting daily service had fallen off in Spain more than in France.

#### CHAP. II.—*On the Authority of the Pope.*

The Pope was acknowledged in Spain as the vicar of Jesus Christ and the successor of St. Peter, as the patriarch of the Western Church, as the primate of the whole Catholic Church, as a bishop superior to all other bishops, as chief of honour and jurisdiction, as doctor and master (Maestro) of all, as the visible ecclesiastical head whom all faithful Catholics should respect, under penalty of schism. Between the Pope and the bishops there was believed to be both *equality* and *inequality*. *Equality*, because all are successors of the Apostles, each one is a portion of the apostolate; they have the same episcopal jurisdiction each in his particular diocese, and all hold this jurisdiction immediately from God. *Inequality*, because the Pope is a successor, not of any Apostle, but of St. Peter, the prince or chief of the rest; he has a more general and more extensive jurisdiction; he is the highest primate, to whom all other bishops owe respect and subjection. As to his primacy, it has the honour of anteriority, for to St. Peter both the pontificate and the power of binding and loosing were first given. The primacy of jurisdiction depends on St. Peter being the foundation-stone of the Church and the pastor of all other prelates. This, for more than one thousand years, was the doctrine and belief of Spaniards; and Spain was more careful in preserving the archives of the early Church, and had a larger and more authentic collection of

<sup>4</sup> Cf. Menendez Pelayo's *Historia de los Heterodoxos Españoles*, tomo i. pp. 23, 24.

<sup>5</sup> The treasure and metal crowns of Guarrazar, discovered near Toledo in 1855, singularly confirm this. Part of this treasure is now exhibiting in London. See also, Riaño's *Industrial Arts of Spain*: Kensington Exhibition Handbooks.

canons, decrees, &c., than any other Church, without excepting that of Rome.

Only two rights of Papal jurisdiction were then acknowledged in Spain, viz. that of Appeal and of the Nunciature; but these were very different to what they became in later times. The Appeals were simply consultative, and there is no example even of them for the first thousand years, and only two Nunciatures, one to examine the case of some deposed bishops, the other for information concerning the Spanish liturgy. The indifference of the ancient Spanish Church as to the infallibility of the Pope is very striking. Elipandus maintained "*that the privilege of holiness, without spot or wrinkle, was promised, not to the Roman, but to the Catholic Church,*" and this statement was never disapproved. So, too, St. Isidore. The resolutions of the Pope, in accord with a council, were much more respected in Spain than any delivered by himself alone, by brief, or by letter from his chancellor. This is seen in the wording of the Councils of Toledo, which quote always from his *synodal decrees*, or *synodal letters*. Our author then brings forward instances of the slight regard paid to merely Papal decrees: e. g. changes of the liturgy received in Italy were never received in Spain; the history of the preaching of St. James in Spain was ordered to be expunged from the Breviary by Clement VIII., but the order was resisted in Spain, and the passage was restored to the Breviary by Urban VIII.; St. Gregory the Great wished to exempt monks from episcopal jurisdiction, an exemption which was not allowed in Spain; Hadrian I. declared that not fasting on the Sabbath (Saturday) was impious and heretical,<sup>6</sup> an exaggeration which was rejected by the Spanish Church, "for our very learned bishops knew, and were aware, that the custom of not fasting on all Sabbaths did not merit such a censure;" the Decree of Stephen in favour of Basilides was not received in Spain, and Pope Honorius was sharply reproved by Spanish bishops for his immoderate language; St. Julian, Bishop of Toledo, corrected the erroneous doctrine of Benedict II. as to the third Council of Constantinople, and compelled him to withdraw his censures. These are given as some examples only of the relations between the ancient Spanish Church and the Papacy.

#### CHAP. III.—*On the Authority of the Kings.*

The relations between Church and State were very different then.

<sup>6</sup> This difference still exists, and I have heard the practice most sharply attacked and defended by members of conterminous dioceses of France and Spain.

The Church admitted four regal rights, of the exercise of which by the king it never had cause to repent. These were: (1) To watch over religion and morals, and to decree everything necessary for the observance of ecclesiastical law, and for common edification and piety. Thus the Council of Barcelona (1014) calls the sovereign "*The Watch-tower (Atalaya) of the Bishops of Catalonia*," and he signs himself, "*Inspector of the Dioceses of his Dominions*." (2) The right of ultimate appeal and examination of all ecclesiastical causes, and the enforcement of the sentences thus given. Thus it was that the royal judges sat with the bishops in provincial councils. But the king was judge only in matters of rights, rents, property, suits, &c.; not in matters of discipline, much less of doctrine. (3) The right of convoking and confirming all national councils; a practice which the tenth Toledan says came "*by holy tradition from our fathers*." (4) The nomination of all the bishops of the nation. Primitively each clergy, or town, elected its own bishop; gradually the nomination was surrendered into the hands of the king.<sup>7</sup> The right of informing the monarch of the vacancy was given to the Bishop of Toledo at the council in 681. Afterwards the more primitive rule was restored in some cases. The right of appointment, together with that of translation, was exercised by the king without any Papal interference. Besides these rights the king was allowed to hold intercourse with any excommunicated or censured person, but was himself exempted from all ecclesiastical punishments. Only after the year 1000 the clergy had recourse to Rome in these matters.

#### CHAP. IV.—*The Authority of the Bishops.*

Episcopal jurisdiction in Spain was constantly held as of "*divine right*." In eleven centuries there is no mention of any bishop "*by grace of the Apostolic see*." The councils, decrees, synodal epistles, &c., always attributed this jurisdiction to "*the grace of God*," "*the favour of the Holy Spirit*," or "*the virtue of Jesus Christ*." For six centuries all bishops were equal in dignity; the only distinction being that of priority of consecration. The "*bishop of the first see*" was the oldest bishop in order of consecration, without any distinction of dioceses. Later the bishops of the capitals of the provinces became metropolitans; but there was no metropolitan of the whole nation.

<sup>7</sup> This regal right was several times lost, modified, and recovered. The present practice is for the king to submit three names, of which the Pope chooses one as bishop.

The metropolitans had five rights: (1) To convoke provincial councils in their own province; (2) to watch over the subaltern dioceses; (3) to supply suffragan bishops in case of absence; (4) to judge all causes in the first instance, and to hear appeals from subordinate bishops; (5) to consecrate all the bishops of their provinces. More anciently neighbouring bishops used to consecrate the bishop-elect; but after the foundation of the metropolitan sees none were allowed to consecrate without licence of the metropolitan.

The rights of the suffragan bishops were fifteen: (1) to make the chrism; (2) to administer Confirmation; (3) to confer greater orders; (4) to convoke diocesan councils; (5) to consecrate churches; (6) to appoint or approve of priests for the cure of souls; (7) to give dispensations; (8) to grant indulgences; (9) to canonize saints; (10) to judge the causes of their dioceses; (11) to impose censures; (12) to absolve penitents; (13) to catechize and to preach; (14) to initiate minor orders; (15) to take care of the temporal goods of the Church. Some of these rights were peculiar to bishops, others, especially the six last, could be delegated in whole or part.

One of the most indispensable was that of canonizing saints, mentioned in the Council of Iliberis, and it was one of the last rights surrendered to Rome. The first example of the surrender is in 1279. The right of granting indulgences was likewise peculiar to bishops, resulting from the public penances of the excommunicated. The penitent, in order to obtain in whole, or in part, the pardon which he did not merit through the merits of others, sought reconciliation through the appointed confessors; who gave him reconciliation (*paz*) with a *confessorial letter* (*carta confesoria*), in accordance with which the bishop absolved him, and gave him, as a public proof of his indulgence and pardon, a *communicatory letter* (*carta comunicatoria*). These indulgences, whether partial or plenary, were dispensed by all bishops, generally through the merits of Jesus Christ and the saints.

It is undoubted that all the dispensations which are now sought at Rome were granted by the Spanish bishops, either with or without a council; whether dispensations of marriage, canonical penance, ordinating under age, relaxation of vows, residence or translation of bishops, union or division of dioceses, and other similar cases. It is certain that for these no recourse was had to Rome for more than one thousand years.

The bishops were also treasurers, administrators, and stewards of



all ecclesiastical property in their dioceses, whether cathedral, monastic, parochial; or of any other sort. Inventories of all diocesan property were taken before five witnesses, and an authentic copy of the Church property was given to the nominees at all appointments in the diocese. At the death of every ecclesiastic, priest, abbot, or bishop, these accounts were examined before giving effect to his will.

With regard to episcopal jurisdiction, though all ecclesiastics were subject to the ordinary civil jurisdiction, they could cite one another only before the bishops' tribunal: the simple clerk before the court of the suffragan bishop, the suffragan bishop before that of the metropolitan, and he before a council or meeting of metropolitans. The ultimate appeal was always to the king. For the first thousand years the Church had neither prisons nor police officers (*alguaciles*), nor any semblance of criminal or coercive law. For the Spanish Fathers and doctors thought that religion was to be maintained, not by the sword, but by the tongue; not by temporal, but by spiritual castigation. Excommunication, deposition, suspension, degradation; these were the penalties inflicted by the bishops on the guilty. At times, banishment or reclusion in monasteries was the sentence in cases of grave scandal. If these punishments were not submitted to, in these, as in every other cause, the coercive execution did not issue in the name, or on account of (*por cuenta de la Iglesia*) the Church, but of its royal protector.

#### CHAP. V.—*The Condition of the Clergy.*

The clergy were considered in Spain *citizens* as well as *ecclesiastics*. Under the first head they were subjects of the king, amenable to the tribunals, liable to tribute, taxes, and even to defend with their own persons, when necessary, either their religion, country, or king. Considered as ecclesiastics, they were subject each to his bishop, and were obedient to all his mandates, both as regarded the temporalities as well as the spiritualities of the Church.

As to the celibacy of the clergy, *that the deacon, priest, or bishop, who had married before his ordination once only might live with his first wife, but might not marry a second*, this is the only Apostolic and ancient law in the matter (*esta es en el asunto la única ley apostólica y antigua*). This was observed in the early Spanish Church, but this law was gradually extended. The prohibition of second marriages was applied to subdeacons, and no other woman but the wife was allowed alone in the house. The widow of an ecclesiastic could not

re-marry under any pretext. Next, bishops, priests, and deacons were bidden to abstain from their wives on the days and seasons when they executed their ministry. Then, either separation or total conjugal abstinence was enforced; lastly, bishops and parish priests professed chastity, which was extended afterwards to all who received the greater orders.

The clergy were anciently allowed to engage in trade, for, when the clergy had wives and children, and the Church as yet had no endowments, a commercial life was more fitting (*mas decente*) to an ecclesiastic than that of a mendicant or a pauper. This was the state of things in nearly all Europe according to the degree of civilization in which a commercial life was more or less esteemed in each country. But the Spanish Church carefully watched over this commerce, so that it should interfere neither with the honour nor with the exercise of the ministry. This kind of life, however, lasted a shorter time in Spain than in any other country, and was brought to an end by the prohibition of marriage as shown above.

Cloistered or common life was introduced first into the cathedrals, when the chapter lived together under a prior, as the "*conclave canonical*," and a school was generally annexed to the chapter.

#### CHAP. VI.—*The Monastic State.*

There were no cloistered monks in Spain for the first five centuries, only lay hermits and consecrated virgins living in private houses. The Council of Zaragoza, 380, states that the sacerdotal state should be preferred to the monastic, and that a monk might aspire to be a clerk, but not a clerk to be a monk. The consecrated virgins were not allowed to make a vow of chastity, nor were they permitted to take the veil under forty years of age. Monasteries began about the year 500, under the arbitrary direction of their respective bishops and abbots; not till sixty or seventy years afterwards did they become subject to a fixed rule. There were three classes in the monasteries; children, called *oblato*s; novices, called *conversos*; and religious, called *confesos*. There existed a few mixed monasteries, but no scandal is on record as having arisen therefrom in Spain.

All monks and nuns were subject to their bishop both in temporal and spiritual things, although there were matters peculiar to their own institution. For more than one thousand years there was in Spain no privilege, Papal, royal, or conciliar, which could exempt any monastery or monk from obedience to the bishop. With some exceptions as to the rights of the patron, the bishop nominated

absolutely all abbots and abbesses without any participation of the monks and nuns. Monks, as well as the other clergy, were subject to the king, and paid all taxes, &c., unless when particularly excused.

Monks lived well under this rule, and were frequently consulted by the bishops, and were promoted to parishes, or even to bishoprics.

CHAP. VII.—*The Spanish Church during these ages was the most respected of all Churches.*

The Spanish bishops were the most distinguished of all in the Councils of Nice and Sardica. The definitions and decrees of the Spanish national councils were adopted by many foreign Churches, and even by Popes in their decretals. Even the method and form of holding these councils were taken from Spanish precedents.

Many pious customs originated in Spain, e. g. the Feast of the Conception of the Mother of God, in the middle of the seventh century; clerical tonsure in the fifth; diocesan seminaries in the sixth and seventh. The addition of the Constantinopolitan Creed to the mass in 519. The Acts of the sixth Œcumenical Council were sent to Spain to be examined. The rite of single instead of trine immersion in baptism was adopted by the Spanish Church, was approved by Gregory the Great,<sup>8</sup> and received and adopted by other Churches, though it has since been altered in the Roman Church. The "Filioque" clause was first adopted in Spain.

PART II.

The second part, though much longer (sixty-one out of eighty-seven pages), is hardly of equal interest to the English reader, and I shall merely indicate its general line of argument. In it Masden traces the downfall of the early Spanish National Church chiefly to the action and the influence of the French Benedictine Monks of Cluny, and their authority over the Pope Alexander II. and Gregory VII.<sup>9</sup> Before this time the doctrine of the Papal Temporal Supremacy was wholly unknown in Spain. He then sketches out the history of the substitution of the Roman for the Gothic (Muzarabic) liturgy throughout Spain, except at Toledo,<sup>9</sup> and shows that the latter was exempt from any trace of doctrinal error. To disprove the credit of

<sup>8</sup> Cf. Gregory's Letter in VI. Canon of Conc. Tolet. IV. It is marked by as large-hearted wisdom as his letters to our own St. Augustine in Bede.

<sup>9</sup> Cf. Menendez Pelayo's *Historia de los Heterodoxos*, tomo i. 365. He gives, or alludes to, the same facts, but his conclusions as to the results are exactly opposite to those above given.

the monks of Cluny he quotes largely from St. Bernard's letters, especially from those to Eugenius III. He then brings forward particular instances in Spanish history of Papal excess, extortion, and interested political double-dealing, especially in the matter of prohibitions of, or dispensations for, royal marriages. He points out that it was the very best kings, such as St. Ferdinand of Spain and St. Louis of France, who most earnestly and vigorously rejected the Papal claims. The *Sedes Apostolica* of Spain up to the tenth century was Santiago de Compostella, not Rome. He details the gradual usurpation of episcopal rights by the Pope, and his acquisition of power over the temporalities of churches and monasteries. Then comes the story of the humiliation of the royal power; how the clergy were exempted first from the civil authority, and that thence arose the lamentable necessity of episcopal prisons and police. Then the nomination of bishops, and the power of convoking national councils was taken from the kings; though the former has since been partially recovered. Concubinage among the clergy, with other disorders unknown before, followed on the introduction of monasticism. Both the burning of heretics, this impious cruelty (*esta impia crueldad*), and the Inquisition were introduced from France. The early Spaniards were tolerant.<sup>1</sup> They held that it was lawful as Spaniards to attack Mohammedans with spiritual arms, but not with temporal; that we might, as Christians, at the peril of our life introduce the Gospel among the followers of the Koran, but only with the tongue, which is the sword of Jesus Christ. Intolerance was introduced by foreign crusaders. It was a wrong and excessive piety which added the word "Roman" to the "Catholic Church" in the creed; but the greatest wrong of all to the National Church was the abolition of the national and provincial councils, and the greatest actual need is their restoration.

The above may seem poor and common-place to an English Churchman. The significance of the paper consists in the position of the writer more even than in the facts which he brings forward. The essay is evidence of the deep unrest and dissatisfaction which

<sup>1</sup> There is no doubt that Masden is quite right on this point, which Buckle wrongly attacks McCrie for having asserted. The documents published by F. Gonzalez in his *Mudejares en Castilla*, the early travels lately published, all show that foreign ecclesiastics and visitors were astonished at the tolerance of the Spanish court. How the opposite feeling arose is too long to tell here. It is curious to notice that while Gams, *Die Kirchengeschichte von Spain*, vol. iii. 511 (Regensburg, 1879), tries to throw the odium of the Inquisition off the Church on the nation, and has been called a heretic for so doing, Menandez Pelayo, tomo ii. 690, obra citata 1880, resolutely accepts it and defends the institution and its punishments.

exists among several of the most learned and best informed theologians of the Roman Church—especially if they are students of early ecclesiastical history—at the position of the National Churches and of the episcopate under Papal absolutism. It shows us how strongly these feelings existed at the beginning of the century in Masden's case, a Jesuit who yielded implicit outward obedience to the injunctions of his superiors to the end of his life, being ordered from his studies in Barcelona to do simple school-work in Valencia, in which uncongenial occupation he soon died. The wrongs alleged above have been since intensified tenfold, and the hidden feeling of dissatisfaction, in spite of all outward repression, is intensified also. What may be the issue is in God's knowledge only. This particular evidence of dissatisfaction might, I have thought, be of interest, and perhaps even of service to English Churchmen, showing as it does that even a Jesuit theologian can look back with envy on a National Church, under royal protection, and with bishops appointed directly by the crown.

WENTWORTH WEBSTER.

### FORERUNNERS OF OLD CATHOLICISM.

AUGUSTIN THEINER.

**A**UGUSTIN THEINER was born at Breslau, in Silesia, in 1804. He was the son of a shoemaker, whose honest and upright character gained him the respect of all his fellow-townsmen. His mother, a deeply religious woman, made the education of her children her first object. Her extreme severity, however, cost many tears to her boys, who had to sit over their school-books while others of their age were sliding on the ice in winter or playing out of doors in summer. Augustin's lively, excitable temper made this doubly hard for him; but often in later years he blessed the memory of his mother, who had guarded him from many youthful temptations, and set before him the serious reality of life. He passed through the schools of his native place with distinction, and then went to the University of Halle, where he studied philology and ecclesiastical law, and became a Doctor of Laws in 1829.

His elder brother, Johann Anton, born in 1799, who afterwards became a German Catholic, was at this time a professor at Breslau, and an uncompromising assailant of ecclesiastical abuses. He

exercised a magical influence over our young doctor, and marked out for him the path which he followed to the end of his days.

The two brothers entered the arena of life resolved to do some work for the good of mankind. Morally exalted above their time, they overlooked it, and saw its defects. But what filled them with the deepest sorrow was the moral degradation of the Roman Catholic Church in Germany and the evil lives of its priests. They began their labours for an amendment by writing an account of the introduction of compulsory clerical celibacy, which they published at Attenburg, in 1828, and also a work on the desirableness of abolishing the use of the Latin tongue in divine service. But they preached to deaf ears. Germany was suffering under heavy blows of temporal misfortunes, and had little care for religious reforms. The Jesuit influence, moreover, was increasing in the German universities and seminaries, and the Prussian officials especially opposed them. The two zealous reformers turned their steps to Switzerland, where they found sixty Catholic parish priests who engaged to go hand in hand with them. The beginning was made. But the Government refused them all help and protection. Means of subsistence were wanting. Still they encouraged themselves with the saying, "The world belongs to the brave." But great and unconquerable hindrances beset our reformers on every side, and Augustin Theiner, seeing the impossibility of carrying out their plans, withdrew, and waited for a more favourable moment, though never for one instant did he despair of the religious and political future of Germany. His eyes shone with enthusiasm when he spoke of it to trustworthy friends, and he often said, "It can be only a question of time."

With a view to prepare himself for the work of his life he undertook a student's journey through England, France, and Italy, and this journey was one of his pleasantest remembrances in after-years. His German reputation introduced him to families where he found generous and sympathizing minds; nay, had he been so minded, opportunities of well-endowed marriage. He had an accident at Rome; as he was racing with Prince Borghese, in whose family he was a favourite, his horse fell, and he had a hurt on the lower part of the body, which being neglected at first, became incurable. This accident appeared to him the Finger of Providence. The hundred churches of Rome, with their lofty cupolas, their architecture, their statuary, became the subject of his study; in created things he saw the greatness of the Creator, and here he received those deep religious con-

victions which he carried with him to the grave. In a city which contains four thousand clerics, he could not fail to know many, and he was especially drawn to the Jesuits, on account of their greater learning. He resolved to go through the "Exercises" in their Institute of St. Eusebio. And the Jesuit skill in gaining young minds did not miss its aim. He wrote a book, "Eight days in St. Eusebio," at which in after-years he often laughed. As Pierce's *Conversation Lexicon* says, "he was once more truly Popish." It is not true, as has been asserted since his death, that he became a Jesuit for the purpose of obtaining admission to the archives of the Order. He never was a Jesuit, and never had admission to those archives. But his affection for the Jesuits continued long after he had become an Oratorian. Every one's eyes are not immediately opened at Rome, and he was many years in penetrating its mysteries. Like thousands of others he long took outward appearances for true piety.

Family affairs called him back to Breslau. It must have been a melancholy visit. His brother, Johann Anton, once his guide, afterwards the sharer of his religious aspirations, had entered on a downward course, in which the authorities both of Church and State seemed resolved to press him onwards. The Government wished for no reformers, and he was deprived of his professorship at Breslau: he became a parish priest, and his Bishop excommunicated him. Augustin tried his utmost to make a reconciliation, but in vain. Anton, a man of iron firmness, "loathed" the Roman hierarchy. He joined the body which called itself "German Catholic," and when under Ronge's leading it developed deistic and pantheistic principles, he laboured vainly to infuse into it a more Christian spirit. He ended his days as librarian to the university, with an income barely sufficient to keep him from starvation, but in a position where he could make use of his immense learning. After his death all his papers were destroyed, probably by his brother Augustin, who never spoke of him after that visit to Breslau but as "my poor brother." In utter failure ended a life that had begun with such brilliant hopes, such burning zeal.

Augustin, who had now entered the Congregation of the Oratory, returned to Rome, the home of his future life, and devoted himself to a life of literary activity. No library, private or conventual, escaped his search. Old folios, buried in coffers, a prey to decay and to the bookworm, were dragged to light. He had always five

or six poor youths or poor clergy employed in copying, and had even a printing-press of his own.

The many learned works which he produced, rich in important, but hitherto unedited documents, made his name known throughout Germany, Italy, and France. Pope Gregory XVI. desired to know him, and sent a court equipage to fetch him, an honour then done only to persons of royal birth. He repeatedly offered him the cardinal's hat, which was as often declined.

The brothers of his Order made him librarian of the celebrated Bibliotheca Vallicelliana, and the Pope asked him to undertake the continuation of Baronius' *Annales Ecclesiastici*. But before the continuation could be sent to the press, Gregory XVI. died. Theiner mourned for him deeply; but he grieved still more when he knew his successor. Gregory himself, when over-persuaded to make Mastai-Ferretti a cardinal, had said that if he ever became Pope he would ruin both Church and State. Theiner saw through him at his first audience, and said, "It is a vain, empty head, and will prepare many evils for the Church. God be gracious to us!"

When the place of private archivist to the Pope became vacant, the choice necessarily fell on Theiner, who was reputed one of the most industrious and learned of the Roman clergy. It was a happy choice. Those enormous treasures of learning had been hidden from all inquiring eyes, because former keepers had cared for the payment, not for the manuscripts. Theiner made it his especial duty, so far as he was permitted, to publish everything of value to present or future ages. How well he performed this task is testified by twenty-six folio volumes, mostly original authorities. He would look on his books with delight, and say, "It is incredible how much a man can do if he will. But life," he added, "is work, not poetry. I have learned to know it as work, and have been happy in it. Happiness comes of itself, and consists in the consciousness of duties performed."

His predecessor had been a Canon of St. Peter's, with an income of 100 scudi, or 20*l.*, a month, and with the duty of attending twice daily in the cathedral, and being present at all festivals. He found this incompatible with his work, and renounced the income without regret. His dwelling was in an observatory in the garden of the Vatican, a calm and peaceful place, well-fitted for study. The first floor, reached by a winding stair of 150 steps, contained his priceless library, his eating and reception-room. A story higher was his study



and sleeping-room, where he was always to be found, surrounded by a medley of books and manuscripts which made it difficult to approach him. People who did not know him thought him gloomy and reserved, but those who came to him in any difficulty found him a sociable, friendly man, who inspired confidence in every one.

The poor, who abound in Rome, found him a loving father. His home was besieged by them all day, and none went away uncomforted. To many poor who were ashamed to beg he gave a monthly pension. He once said in confidence to his secretary, that if he knew the hour of his death, he would so arrange his almsgiving that all should be distributed by that time. He truly understood the words, "Thou shalt love thy neighbour as thyself."

He delighted in receiving visits from his friends, and was ready to show them his dwelling, his little chapel, and especially a room in the third story, where Galileo had been imprisoned by the Inquisition, and threatened with excommunication for saying that the earth moved and not the sun. He liked to be in this room, and said that here he seemed to be surrounded by the spirit of Galileo, and gained new courage against the persecutions of the Jesuits, which began soon after his removal to the Vatican, and were occasioned by the following circumstances.

Pius IX. wished to have a Life of Clement XIV., who, he said, was truly a great Pope, but little known. He entrusted the work to Theiner. But Theiner knew to what danger he should expose himself if he wrote truly and straightforwardly on this subject. Clement XIV. had abolished the Jesuit Order. If he praised the virtues of the Pope he could not omit this abolition, for the Pope had taken this step out of sincere religious conviction, and not, as the Jesuits said, from external pressure. Theiner repeatedly entreated the Pope to excuse him from this work, but in vain. He searched through the private archives, and published the fruit of his studies at Leipsic and Paris, in 1853.

"We shall show," says Theiner, "that Clement XIV. was blameless, great, admirable, in the Jesuit question, as in all his pontificate. The Company of Jesus may gain not only instruction, but profit from our work. The flattery and praises of blind and short-sighted friends have done it no service. . . . No Pope has been so unjustly treated by calumniators as Clement XIV. has been; not by the enemies of the Church, not by Protestants, not by the leaders of unbelief, not by the moderate Catholics, whose number, thank God, is far greater, and among whom are counted all noble and great-hearted Churchmen, but by those Catholics only, priests and laymen, who in their delusion think themselves the

most zealous sons and defenders of the Church, and would fain be the whole of it.

"We are constrained to declare that all works on the subject, published with or without names, since Clement's death, or in his life, by the Jesuits or by their friends, are filled with the greatest deceptions, not to say lies; and we beseech the friends of history and of truth to read them with the greatest caution. We are sorry for the later Jesuits, who have only assented to what their predecessors said.

"Harsh as this declaration may appear, we are compelled to make it, in the interest of the Church and of truth.

"The Church at that time needed an angel of peace, to save what was in danger, to heal wounds, to restore unity, and to reconcile the Church with rulers and with nations. It found one in Lorenzo Ganganeli, Clement XIV."

This book came like a thunderbolt from a clear sky. It was written without hatred, without passion, simply to instruct those who would learn. He had not yet the experience or the conviction which led him a year later to call the Jesuit Order the parasitical plant of the Church, which would have destroyed it had it not been divine.

Scarcely had *Clement XIV.* appeared when it was put in the Index, and every copy that the Jesuits could procure was burnt. Not content with this, they asked the Pope to close Theiner's printing-office, confiscate his materials, and banish him as a foreigner. The weak Pope granted their first request, but had not courage to banish Theiner from the country. The Jesuits, not satisfied with this, did all they could to embitter his life; and he was at length forced to leave Rome for a time, and seek refuge at a vineyard belonging to his Order at Monte Mario, about two miles from Rome. Here he found comfort in the offices of religion. One morning, in saying mass, it seemed to him that he heard a voice saying distinctly, "Courage, Augustin, thou wilt conquer."

Theiner's influence in the Vatican was now ended. He was ignored as much as possible, and the Pope called on him only when his counsel was absolutely necessary, or when he had some important work for him. The Jesuits were most friendly in their manner, but never missed an opportunity of harming him. This unworthy conduct pained him much, but far from thinking of revenge, he only withdrew more and more from their dangerous companionship, and lived happily in his tower with his books and MSS. For recreation he walked in the gardens of the Vatican, or drove in Rome with some German friends, and then returned, refreshed, to his work. He kept accurately the accounts of his little household, consisting of himself, his private secretary, and his cook.

Now and then he invited a friend to dine. When the summer-heats made Rome unhealthy, he betook himself to Foro d' Ischia, near Naples, or to Civita-Vecchia. But such was the watch kept over him, that the Pope himself one day in an audience, told him not only who were his most frequent dinner-guests, but what were the dishes on his table. "Poor Church," sighed Theiner, "whose good or evil depends on such people!"

That he did not lose courage, but laboured incessantly to discover and amend the wants of the Church, is an incontestable proof of his sincere faith, and of his love for the true Church of Christ, of whose better future he never doubted. "Perhaps," he said sadly, "we may not have that comfort in this life, but that shall not restrain us from working while it is day. We will not hope for the applause of this world, but we will trust firmly in God that He will help our labours."

He would often look from the window of his study over the Papal apartments, and say, "If thou hadst known, at least in this thy day, the things that belong to thy peace. Verily, I say, that if the Divine Saviour were again on earth, He would again take the scourge, and say, Ye have made My Father's House a house of merchandise." He condemned from his heart all the pomp and prodigal luxury of the Vatican, the squandered sums which might have relieved the temporal and spiritual necessities of the poor. His conscience forbade him to give Peter's pence, and even made him dissuade others from doing so. He returned thirty dollars which a Prussian major had sent him for the Pope, with the remark that they would be better spent on his own family. He could not do otherwise, knowing how the Peter's pence were spent.

These things did not tend to increase Theiner's favour with the Curia, and the silliest reports were spread about him; that he was an ally of the freemasons, that he received enemies of the Church into his house, &c. Meantime the celebrated Cardinal Mai said of him that he was the only man in Rome who really studied deeply, and that he ought to be made a cardinal; and even men of other faiths who were brought into communication with him by his office were sometimes so filled with reverence that they would kneel before him and ask his blessing.

When his great work on the Council of Trent, in twelve octavo volumes, of 600 or 700 pages, was far advanced in printing, the Dominican Father Dosa, who was a member of the commission of

review, suddenly protested that it was necessary to put explanatory notes under the text, and undertook to write them. The whole work was stopped. Pius desired its completion, but Theiner could not again begin on an uncertainty. It first saw the light at Agram after his death.

Other of his works were waiting for the press, but he dared not print them: a *Biography of Pope Benedict XIV.*, a *History of Chinese Rites*, which shows the evil deeds of the Jesuits.

Many evil days did this bring on Theiner. They learnt in the Vatican that he had all this material ready for printing. He feared the utmost, and resolved to put this precious treasure in safety. When he was ill the year before, a follower of the Jesuits had openly rejoiced that immediately on his death his papers would be sealed up and examined by the Secretary of State, a friend of that Order.

Sometimes it seemed to him a duty to resign his office, and to defy the Vatican to a combat, which must take place sooner or later. But he had not courage to do so. He felt that it would be impossible to stay in Rome. He was advanced in years, he longed for peace, and had learnt, as he said, "that all is vanity."

He had always greatly lamented the neglect of learning in Italy, where two-thirds of the people could neither read nor write; and where of the cardinals themselves only five or six had the acquirements required of a German village priest. This ignorance he attributed to the way in which education was given into the hands of the Jesuits. He desired their expulsion from Germany. "Then," he said, "we may have learned bishops and a good and worthy clergy."

The French occupation of Rome came. Revolution lifted its head, and Pius IX. laughed it to scorn. He was the especial favourite of the Madonna, and could reckon on her protection. It pleased him to consider himself a martyr, for whose sake the Ecclesiastical Kingdom would be maintained. The Papal troops were untrustworthy, the foreign soldiers exhausted the treasury. The Jesuits became more and more the Pope's advisers. It was resolved to make the Immaculate Conception of Mary a dogma. This would prevent the revolution, and obtain the especial protection of Mary for the Pope. In after days the Syllabus and the Infallibility were set forth as the universal panacea. He summoned all the bishops of the world on the 8th of December, 1854, to give to Mary this splendid gift. On the morning that it was proclaimed "the sun," he said, "shone on him with unusual brightness." Mary shone,

as he believed, with new splendour ; but divisions began in the East, and doubts arose in Europe. Such was the haste with which it was published, that many expressions were modified by the bishops' wishes after the original promulgation. The bull concerning the new dogma came nearly a month after the proclamation. This delay was owing to the remonstrances of the bishops. Rauscher declared in the Consistory that it was full of texts, which proved nothing. The greater number were omitted ; all might well have been.

Pius IX. had gained his first great triumph. He would now say to doubters, "Fear nothing, I have the Madonna on my side." Theiner saw him entirely in the hands of the Jesuits, whom he considered the greatest enemies of the Church.

He desired to see the Church return to its primitive simplicity. Then only, he said, would there be "One Fold and One Shepherd." Then would the nations of the earth return to it with love and reverence, and the mustard-seed of the Gospel would become a mighty tree under which the wanderers of all ages would gather.

While his unpopularity increased in the Vatican, his reputation spread throughout Europe. Kings and emperors visited his lonely tower. France gave him the "Grand Cordon de la Légion d'Honneur," the Emperor of Austria sent him a very valuable brilliant ring, the Kings of Prussia, Bavaria, Württemberg, and Hanover golden medals. His native city, Breslau, showed him an especial honour. When all the houses in the town were to be renewed, that which he had inhabited was kept unaltered, and is still shown as Theiner's house.

In May, 1869, he went to Paris to search for documents for the best work that he published in his lifetime, *Les deux Concordats*, 1801—1805, spending some time by the way in Switzerland. At his return he found the preparations for the Council in full swing. The Pope asked his opinion of the Infallibility, and he answered honestly, "Santo Padre, quest' è una disgrazia per la Chiesa Cattolica" ("Holy Father, this is a misfortune for the Catholic Church"). The Pope, accustomed to nothing but flattery, answered angrily, "Voi siete un tedesco ; andate pure" ("You are a German ; go away"). Theologians of Jesuit tendencies were summoned from all parts of the world to prepare things to be laid before the Council. What was their surprise, when instead of theological theses for consideration, Jesuit declarations were laid before them for signature !

The foreign theologians preferred to return with the feeling that they had done nothing, except that they had seen Rome and the Pope, and done the latter a pleasure. Nothing was said to them of the dogma of the Infallibility, though the whispers of the Jesuits, the Encyclic, and the Syllabus had disturbed the faithful and troubled the Governments.

The Council-hall was erected in St. Peter's at an expense of 20,000 scudi. The erection of a monument (characteristically enough, *before* it took place) cost an equal sum. Those who had been accustomed to hear from the pulpits of their homes touching accounts of the poverty and needs of the head of the Church must have been impressed by the enormous expenses. Theiner, who knew too well with what money they were defrayed, hoped no good from the Council.

On the morning of the 8th of December, 1869, salvos of artillery from the Castle of St. Angelo, and the ringing of all the bells in Rome, announced the opening of the Council. 719 princes of the Church, in their splendid robes, went in procession from the Sistine Chapel to St. Peter's, singing the Litany of the Holy Ghost. At the end of the procession came the Pope, borne on his *Sedia gestatoria*, he, who had summoned all these men from all parts of the earth to lay down their own authority and attribute to him a quality which can belong to none but the Almighty. The spectacle in the hall was most imposing. Theiner let himself be persuaded, against his own convictions, to take part in the opening solemnity. As Papal theologian, he had a right to a place. "I cannot think," he said to his next neighbour, "that these men, mostly advanced in years, will sell their consciences, and make themselves mere tools of the Curia. Let us hope for the help of the Holy Spirit, Who has long seemed to have withdrawn it from us."

The next day the arrangement of the Council was begun according to the Pope's direction. Many voices were raised against this arrangement, and Theiner was therefore strictly forbidden to let any one see the sheets that he had prepared of the documents of the Council of Trent. They showed that the Fathers of the Council had exercised more freedom. Even the Italian prelates confessed that they had none, and that this was a Council only in name. In common with all the officials of the Vatican library, he was most especially forbidden to allow anything concerning Councils to be used while this Council lasted. The opinion of the prepara-

tory commission was entirely disregarded, and the proposals were laid unaltered before the Council.

The Jesuits were certain of their victory beforehand. Every one's opinion was known before he came to Rome. Pius IX. in his long reign had named almost the whole episcopate. Three hundred, moreover, lived at the Pope's expense. He gave 25,000 francs (£1000) a day for their keep. The Bishops *in partibus* were entirely devoted to and dependent on the Holy See. Gratitude required that the multitude of Italian Bishops without sees, for the most part newly named, should obey the will of their nominator. And lastly there were those ignorant Italian and Spanish Bishops, of whom one of the Fathers of the Council said, that if Pius IX. commanded them to believe that there were four persons in the Holy Trinity, they would smite upon their breasts in silent adoration.

Two months passed away in doing nothing. What opposition there was was led by Hefele, the most learned, and Stroszmayer, the most eloquent bishop of the Council. Stroszmayer's argument was answered by a shout of disapproval, from which one bishop only, Place of Marseilles, had courage to dissent. An American bishop remarked that the Council was even more disorderly than the Congress of his own land.

Pius IX. was so sure of his own infallibility that he told a bishop who expressed doubt of it to pray, and the Holy Ghost would give him light to believe it.

Theiner was not present at the discussions, but suspicions were awakened against him. He was suddenly summoned before the Pope, and charged with having admitted Lord Acton into the archives, and given him extracts without permission. The Pope was furiously angry; he appeared frantic. Theiner denied it in vain, till, pointing to a crucifix, he offered to take an oath in any form that the Pope pleased that the accusation was false. The Pope came to his senses, but forbade him to communicate anything to Lord Acton. He then abused Lord Acton, the professors Friedrich and Döllinger, and all the German bishops.

The Council had lasted six months; it had cost the Pope enormous sums. Other questions were raised. Some of the Neapolitans wanted the clergy always to wear a long robe, because Christ rose and ascended in one. One wished the clergy to wear beards. Others spoke of the morals of the clergy, and recommended community life. Some Hotspurs desired to make a dogma of the

Assumption of the Virgin. Others wished to make St. Alfonso Liguori a Doctor of the Church. Some of the fathers wished for a prorogation. The Pope forbade that any should leave Rome. The Prince-Bishop Förster, of Breslau, was even refused his passport to go to Naples for a few days on account of his broken health.

The dogma was to be proclaimed at any cost. The diminished and discouraged opposition appealed to the arrangements of the Council of Trent, to prove that the proceedings of the majority were wrong. This sealed Theiner's fate. It was supposed that none but he could have furnished the documents. The Pope sent for him, accused him with harsh words, and told him that his successor was appointed, and that he must give up the keys that very evening. Theiner's protestations of innocence were disregarded.

The Vatican was delighted at having a pretext for getting rid of him. The Jesuits rejoiced; the keys were demanded that very day, and the door from his apartments to the archives walled up.

This was the reward of a man who had spent a long, laborious, and troubled life in the service of the Church and of learning. They will not have truth at the Vatican.

He had innumerable expressions of sympathy from cardinals, bishops, and laity, but his chief consolation was in the consciousness that he had worked while it was day. He had opened to inquirers, as far as he was permitted, those rooms of the Vatican which had been inaccessible for centuries.

The doings of the Council went on their ruinous way; the daily diminishing opposition was weary of the struggle. The 18th of July, appointed for the proclamation of the dogma, approached, and the faithful few, unable to do more, resolved to absent themselves from St. Peter's on that day, to sign a protest, and leave Rome.

A storm burst over Rome during the promulgation. It was so dark in St. Peter's that the Pope could not read the declaration of his Infallibility without a taper. The opening and the closing of the Council were the two gloomiest and dreariest days that Rome had known during eight months. The scantily filled Church contained chiefly monks, nuns, and zouaves. There were a few "bravos" and some clapping of hands. A priest of Upper Italy celebrated the event in the following verses:—

"Parla, O gran Pio,  
Ciò che suona il tuo labbro  
Non è voce mortal,  
È voce di Dio."



"(Speak, great Pius, what proceeds from thy lips is not a mortal voice, it is the Voice of God.)"

And these were all the demonstrations that were made.

Archbishop Manning proposed that together with his railway-ticket a bull of excommunication should be put into the hand of every Bishop who departed before the end of the Council. Instead of this, a threat of excommunication was sent to the address of each. It was unhappily successful. All yielded.

"Stroszmayer alone," said Theiner, "saw clearly. But he stood alone and was forsaken by all.\* The bishops, yielding to this fear (that of making a schism), stultified themselves.

"The Jesuits," he adds, "are responsible for all. They have succeeded with an ignorant episcopate and a Pope who has only the most superficial knowledge of secular and ecclesiastical history, of theology, and of the laws of the Church. . . .

"Would that this Society had never been restored. It was a great misfortune for Church and State. As once they sought to gain the sovereigns, and by their means to crush all freedom in social life, in science, and in the Church, and so brought about their fall; so do they now flatter the Bishops, in order through them to govern the clergy, and destroy learning, and so they prepare their destruction."

Theiner has been reproached for having submitted with the rest of the so-called "Theological Corporation" when summoned before the Pope. "But what can I do?" he said; "I am an old man, my health is utterly broken. I can strive no more. If I were young and strong I would be the first to rush into battle against this Jesuitical deformation of our Church." His advanced age and ruined health permitted him to undertake no more great works. He determined carefully to examine the rich materials that he had stored up, and to end his days in peace.

One great joy remained for him—the union of his native land. He greeted the King of Prussia's declaration of war with boyish enthusiasm. It was indeed a remarkable coincidence that at the very time when the successor of St. Peter raised himself to the height of spiritual authority, his worldly power crumbled away with the fall of the second Napoleon Empire.

Theiner was not in Rome when the Italian army took possession of it, but at the baths of Foro d' Ischia. "I return," he said, "to our freed Jerusalem."

On his return he found the Italian tricolour on the Campidoglio in place of the Papal flag, but the Pope saying, as the discontented

\* He sees still, but finding himself "standing alone," and not bold enough to defy the Papacy, he has submitted.

Italian clergy still say, "Siamo vinti, ma non ci siamo resi" ("We are conquered, but we have not yielded.")

Once more he got into difficulties with the Pope. Visconti Venosta, Minister of Foreign Affairs, came to his dwelling, to visit the man whom he had long known by his writings, and whom he highly honoured. Within half an hour the intelligence reached the Pope. Theiner was cited before him the same evening. "I hear," cried the Pope, "that you hold intercourse with the Italian ministers, our worst enemies. I will deprive you of the tonsure and the mass." Theiner explained, and after long discussion the Pope was appeased. But he remembered those hard words spoken by the head of his Church to the end of his days. His thoughts turned more and more to leaving his dangerous proximity, and seeking a home elsewhere in Rome.

"My health," he said, "will not endure the climate of Germany, and I wish to leave my mortal remains in this earth, sanctified by religious and historical tradition, and by the blood of many thousand martyrs. I wish to set my house in order, and prepare my manuscripts for the press, and then I will say with St. Paul, 'I desire to depart, O Lord, and to be with Thee.'"

His *Sinensia*, documents on the misdeeds of the Jesuits in their Chinese missions, and his *Acta Tridentina*, documents concerning the Council of Trent, did not appear till after his death. There are some deficiencies in the latter; he had no longer access to the original writings in the Vatican archives, nor had he health and strength to make further researches in other Italian and foreign libraries. Of Protestantism he speaks very severely in the Preface.

On the 11th of August, 1874, Theiner fell asleep in the Lord, at Civita-Vecchia. His enemies immediately spread false reports. Some said that he repented on his death-bed, and sent to entreat the Pope's forgiveness and blessing; others that he had made a fearful end. Neither were true. He had gone to Civita-Vecchia for sea-bathing. The only witness of his death, his cook Giuseppe, writes that a heavy drowsiness came over him, and he asked if Monsignor Lichnowsky (who was not in Italy) was in the kitchen smoking. Seeing that his mind was wandering, the cook sent for physicians; but he died before it was possible to administer the last sacrament. He was buried in Civita-Vecchia, but as soon as an authorization had been obtained his body was removed to the Campo Santo dei Tedeschi (the German burying-ground), near St. Peter's Church.

## A SUNDAY WITH THE OLD CATHOLICS AT BERNE.

MANY of our readers who have visited Berne have probably been struck by the appearance of a new church opposite the Rathhaus, conspicuous among the older buildings of the picturesque capital of Switzerland. If they have entered this church they will have observed how different it is from the majority of the churches abroad in its great neatness and freedom from tawdry ornaments, and also because while it is evidently not a Protestant Church, but has its high altar and its side altars, there is no altar to the Virgin. This is the church of the Old Catholics, and the cathedral of Bishop Herzog. Three visits paid to it in successive years, and two most interesting conversations with the good Bishop have deeply impressed the writer with the earnestness of those who belong to the Church, and of the good hopes which may be entertained as to the future of the Old Catholic Church in Switzerland.

The Church was in some respects seen to the greatest advantage on the occasion of our first visit, as we were fortunate enough to be there on Whit Sunday. The congregation was then very large, as on the great festivals many come in from parishes in the surrounding country which are as yet without Old Catholic curés. The Bishop preached an earnest and eloquent sermon on the work of the Holy Spirit which was most attentively listened to by those present. The general demeanour of the congregation both on this and on other occasions was very devout; during the office of the mass it was evident that they were not merely "assisting at," but joining in the service, and the singing, led by a small but very efficient choir in the organ gallery at the west end of the church was extremely beautiful. This year the congregation was not so large: the Bishop was present, but it was unfortunately known that the vicar, who occupies the same position as a curate with us, and who had been recently ordained, was to preach, and as it was remarked to me afterwards, the people do not altogether appreciate coming to Church to hear a curate "*faire ses exercices*." The feeling, doubtless is a wrong one, but, as we know, it is not confined to the good people of Berne.

The progress of the movement in Switzerland is, on the whole, very satisfactory. In Berne itself there are many difficulties to contend with on account of the unceasing intrigues and opposition of the

Romanists. Most of the foreign ambassadors in Berne belong to the Church of Rome, and though they do not openly interfere, great influence is brought to bear upon the tradespeople and on the poor, through the ladies of their families.

In French Switzerland the progress is the least satisfactory. Every political and religious movement in France is in a greater or less degree reflected at Geneva and throughout that portion of Switzerland in which French is spoken. Many join the Old Catholics merely from political motives, and through a revulsion from Ultramontanism, but are really atheists at heart.

In German Switzerland the progress is more satisfactory. In many of the parochial councils the majority are Old Catholics, and where they have not been already appointed, Old Catholic priests will be chosen at the next election of curés. Although in particular instances it has been advantageous, the system by which these councils appoint the curés is on the whole very unsatisfactory, especially as by the law of the State the curés are re-elected every six years. There is a continual temptation to conciliate the influential men in a parish, and a high-minded and faithful curé who feels called upon to speak plainly on any matter which may offend a rich man in his parish is likely to find that he is not re-elected to the cure.

Marriage is now allowed among the clergy, but the parochial councils can decide whether they will have a married curé or not. As a rule it is allowed both in Switzerland and also in Germany, excepting in the parishes on the Rhine, in which the celibacy of the clergy is still the general rule.

One of the most striking signs of the progress which has been made is observable in the great increase of toleration on the part of Roman Catholics. In one parish they went so far as to consent to allow the Old Catholics to share with them the use of the parish church. The only stipulation was that they were not to use the high altar; to this the Old Catholics objected, and they claimed to be admitted on equal terms. Bishop Herzog, however, advised that the concessions which were offered should be accepted with courtesy, and that the Old Catholics should on their side set an example of toleration and Christian charity, and so it was hoped that the matter was happily settled, and it was agreed that the Old Catholics should have the use of the side altar.

But, alas! no sooner had it come to the knowledge of the Romish

bishop, than he absolutely forbade the admission of Old Catholics to the church on any terms whatever. The greatest indignation was, however, excited by his conduct, not only among Old Catholics, but among the Romanists in the parish, and there is every probability that at the next election an Old Catholic curé will be appointed. There are at the present time about sixty Old Catholic clergy in Switzerland. We may remember that it was lately stated at the Congress at Bonn that there are fifty-three Old Catholic clergy in Germany, and the whole number is therefore now very considerable.

Among the most important reforms introduced by Bishop Herzog is that of a liturgy in German and French, which is now in use. Some extracts from it may be interesting to the readers of the *Foreign Church Chronicle* :—

“PRAYER OF CONSECRATION IN THE OFFICE OF THE MASS.

“So look down, O most tender Father, on these gifts, as Thou didst with pleasure on the sacrifices of Abel, Abraham, and Melchisedec. Thou hast in Thy mercy given us Thy only begotten Son, so that He should through His own blood enter once for all into the holy places for us, and win everlasting redemption for us. Through this Thy Son hast Thou also taught us how we should celebrate the mystery of Thy death, and partake in the blessing of His sacrifice.

“Send us then, we humbly beseech Thee, Thy Holy Ghost, the Giver of all life and of all sanctification, and let these gifts of the earth be consecrated to become heavenly, glorified, spiritual sacrifices, so that the bread which we break may be the Communion of the Body of Christ, and the cup which we bless, the Communion of the Blood of Christ.

“*[Here the Priest takes the bread in his hands.]*

“Who in the night before His sufferings took bread in His holy and honoured hands, lifted His eyes to heaven to Thee, O God, His Almighty Father, gave thanks to Thee, blessed it +, brake it, and gave it to His disciples, while He spake, Take and eat you all of this :

“*For this is My Body.*

“*People. Amen.*

“*Priest [taking up the cup].* In like manner after supper, He took the cup in His holy and honoured hands, gave thanks again to Thee, blessed it +, and gave it to His disciples, saying,—

“Take, and drink ye all of this, for this cup is the new and everlasting Testament in My Blood, the mystery of the Faith which was shed for us, and for many for the remission of sins. Do this in remembrance of Me.

“*People. Amen.*”

“PRAYER OF SACRIFICE.

“Therefore, O Lord, we Thy servants think on the holy sufferings of Thy Son, Jesus Christ ; also on His resurrection from the dead, and His glorious ascension to heaven. Look on the endless love of Thy Son, who from the heavenly heights descended to us, who was obedient to

Thee, even to the death upon the cross, and whom Thou, O Heavenly Father, hast exalted to Thy right hand. On Him hast Thou laid all our misdeeds, and Thou hast placed our sins on His shoulders. He bore our guilt, and destroyed the handwriting of our iniquity on the cross. We present Him before Thee, as our pure, holy, spotless sacrifice. He had compassion on our weakness, and erected for us an altar, in the ordinance of this sacrifice of His Body and Blood, so that we may find mercy and obtain grace from Thee for ever. The high priest dwelling amongst us, and for ever standing before Thy countenance has entered on the office of intercessor for us, in order to win redemption for us. Grant therefore, we humbly beseech Thee, O Lord our Heavenly Father, that all we who at this altar have received the most holy Body and Blood of Thy Son, may be filled with all heavenly blessing and grace, through the same Christ our Lord."

The words of administration are as follows:—

"The Body of the Lord Jesus Christ preserve thy soul to everlasting life. Amen."

And on giving the chalice:—

"The Blood of the Lord Jesus Christ preserve thy soul unto everlasting life. Amen."

After the Communion the following prayers are used:—

"What we have tasted with the mouth, O Lord, let us receive with a pure soul, and from temporal enjoyment become everlasting salvation to us.

"May Thy Body, which I have tasted, and Thy Blood which I have drunk, O Lord, remain in my soul, and grant that after this renewing through the Holy Sacrament no stain of sin may remain in me. Amen."

The Service concludes with the following prayer and blessing:—

"O Holy Trinity, let the homage of our service evermore please Thee, and grant that the sacrifice which we have celebrated may avail for salvation to us, and to all for whom we have thought in intercession, according to Thy mercy, through Christ our Lord. Amen.

"May the Almighty God, Father, Son, and Holy Ghost, bless you! Amen."

The work of a Church which is so pure, and so earnest in its efforts to retain all that is truly Catholic, and to be purged from all the later errors and corruptions of Rome, must surely be one which commends itself to the sympathy and support of English Churchmen.

H. S.

**BISHOP HERZOG'S PASTORAL ON COMMUNION WITH THE  
ANGLO-AMERICAN CHURCH.**

*(Continued from page 162.)*

WHEN the Catholic character of the Anglo-American communion is contested in the Roman Church, great stress is often laid on the assertion that the Anglo-American Church does not possess the Catholic priesthood. It is perfectly well known that there exist also among the English clergy three grades, which are called the diaconate, presbyterate, and episcopate; but then it is said that the bearers of these offices are not ordained in such a manner as that they should be regarded as *Catholic* deacons, priests, and bishops. In order to sustain this objection, a pitiable fable was invented and circulated by a Romish priest in the year 1616, according to which the bishops, from whom the English and American clergy of the present day derive their orders, were not themselves bishops, but had arbitrarily assumed this office in a blasphemous and scoffing ceremony. It has cost an infinite amount of trouble to banish this fable from the world, but at the present day certainly no respectable man ventures to repeat it. But then it is said, that those bishops did not hold the true faith respecting the orders of bishops and priests, and therefore, when they undertook the ordination, they had not the right intention, and so their acts were in this way invalid, and remain invalid to this day. Such objections do not astonish us. You remember, my brethren, that the Romish bishops of Switzerland advanced exactly similar objections at the end of the year 1876 against my own consecration. They well knew that there was no more effective way of causing the Catholic people to be distrustful of my office and my work, than by disputing the validity of my episcopal consecration, and that they were not wrong in their reckoning the Romish press to this day bears witness. It is quite possible indeed, that ten or twenty years after the consecration, which took place at Rheinfelden on September 18th, 1876, the most miserable fable respecting it may be circulated, and believed by multitudes of people.

But is there any importance to be attached to valid ordination and consecration? Certainly, as we believe. A Church to be Catholic must have this characterizing mark also, that through the

valid transmission of the priestly office from one generation to another she stands in unbroken continuity with the Apostolic and Universal Church. The first preachers of the Gospel were called "Apostles," or the Sent, because they did not themselves arbitrarily assume their office, but were chosen out by Christ and sent by Him, who had Himself received His mission from the Father in heaven (John xv. 16; xx. 21). Thus the Apostle Paul lays great stress on the fact that he had received his office, "not of men, neither by man, but by Jesus Christ and God the Father, who raised Him from the dead" (Gal. i. 1). And therefore the Apostles would not only be regarded themselves as lawful "ministers of Christ and stewards of the mysteries of God," but they were careful also to transmit validly to others the commissions and the powers which they themselves had received from Christ. The act of this transmission consisted in the form of laying on of hands. In this wise Timothy received his office, who was called to preside over the Church of Ephesus in the place of St. Paul, and to whom the Apostle writes: "I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." By the same form assuredly Titus also received his office, who by the Apostolic commission was called to order the Church in the Island of Crete, and to instal presbyters in the several congregations. And these second bearers of the Apostolic office transmitted the priestly commissions and powers to the elected ecclesiastical presidents of the congregations by the form of laying on of hands, just as this had already been done by the Apostles at the ordination of the deacons of Jerusalem. Thus we can distinguish three offices even in the Apostolic Church: the apostolic office, continued in the representatives of the Apostles (as Timothy and Titus), who received especial authority to ordain presidents of the congregations, and who in the following age were exclusively termed bishops, and then the two offices of priests and deacons established for the guidance of the several congregations. The care which the Apostles themselves took lawfully to transmit the mission imparted to them by Christ, passed on to their successors. Clement of Rome, the disciple of the Apostles, writes of Christ as "the Sent of God," and of the Apostles as "the Sent of Christ:" of the latter he says, that they had everywhere instituted the most prominent of the faithful to be bishops and deacons (Ep. ad Cor. c. 32). From this institution, in accordance with the Apostolic order he then derives the authority for the work of the priest (id. c. 44). In the Epistles of St. Ignatius,



another disciple of the Apostles, the three ecclesiastical offices are frequently spoken of, especially when the solemnization of the Holy Eucharist is referred to (Ep. ad Philad. c. 4; ad Smyrn. c. 8). The bearers of these offices had been ordained by those who had received from their predecessors the commissions and powers derived from Christ, and who were authorized to transmit the same to others. Thus they joined hands one to another up to the first Apostles of the Lord. "We stand in communion with the Apostolic Church," declares Tertullian, at the end of the second or beginning of the third century, against the separated bodies of the Gnostics; and he challenges them to prove the origin of *their* churches, and to show how *their* bishops followed on from the beginning, in such a manner as to show that the first of them had an Apostle or a disciple of the Apostles for his father and predecessor (de Præscript. c. 21, 31). Those Churches, however, which in this way were in continuity with the Apostolic Church, Tertullian calls Catholic Churches.

Now it is an historical fact beyond question, that the succession of validly consecrated bishops in the Church of England was not broken at the time of the Reformation. The first bishop of the English Church in its independence of Rome, Archbishop Parker, was consecrated on December 17th, 1559, by four bishops, who themselves had received consecration from Catholic bishops. Through Archbishop Parker the new bishops of the other dioceses were consecrated. In 1661 the English episcopate was transplanted to the newly organized Episcopal Church of Scotland, and in 1784 the first bishop of the American Church was consecrated by the Scotch bishops. This latter Church alone now reckons sixty-five bishops, and nearly as many dioceses, some of great extent. I can testify from my own observation, that also in the Church of the New World the election and ordination of bishops and priests is conducted with the greatest conscientiousness. For example, the last general synod of the Episcopal Church of America renewed the prescription of the Council of Nicæa in the year 325, by which a newly-elected bishop shall be consecrated by three bishops, in order that no doubt might be raised respecting the validity of the consecration. Now these are historical facts, which any man may examine for himself; we should conclude, therefore, that if the priesthood of the universal Christian Church continued intact down to the time of the Reformation in the episcopate deriving from the Apostles, then it must be present to-day also in the Anglo-American Church, because the

episcopate itself, through which the order of priesthood is validly imparted, has continued intact in this Church in the unbroken succession of validly consecrated bishops.

But then the further objection is made, that those four bishops, who form the bridge between the pre- and post-Reformation time, did not possess the right conception of ordination, and that therefore their consecration was only an outward ceremony without inward force and validity, and that this is the case to this day with holy orders in the Church of England.

I cannot better answer that objection than by quoting the declaration on this point which the Right Reverend Bishop of Winchester sent to be read at the second Bonn Union Conference : it runs thus :—

“It is impossible to say what was believed by the four consecrators of Archbishop Parker, as it is impossible to say what was believed by some bishops and even Popes of the Middle Ages ; and if the Apostolical succession would be invalidated by having been conveyed through the hand of unbelieving bishops, we cannot be sure that it has been maintained in any section of the Church of Christ. But we deny that the Church of England disbelieves in the grace of holy orders . . . we have never denied that ordination is a sacrament in the sense in which the early Church used the word *sacrament* or *mystery*. We only say that neither orders, nor confirmation, nor matrimony are such sacraments as Baptism and the Holy Eucharist. These two are the great sacraments of the Gospel, instituted by Christ Himself, and generally necessary for all classes of men to receive for salvation. We believe that the Holy Ghost is given in ordination for the work of the ministry. So both in ordaining of priests and consecrating of bishops, the ordinating bishop says, *Accipe Spiritum Sanctum*, which are the only words universally used in ancient times in ordination. These words were said at the consecration of Archbishop Parker.”

Since in the above words the right reverend witness, whom we have named, is only declaring what is contained in the official ritual of the English Church, it requires no further argument to make it clear, that the English Church teaches no other doctrine respecting the orders of priests than that which we have known from our youth up. But if this be so, if the English Church possess lawful dispensers of the orders of priests, if it teach the Catholic doctrine respecting the grace given in ordination, and if, as is well known, it administer this sacramental act in the essentially valid form which has been observed from the Apostolic age, then it would be irrational not to bear our testimony with joyful thankfulness to God that our reverend and great sister Church possesses the same priesthood as does our own Church.

I think I may venture to go a step further, beloved in the Lord, and say, "We have one and the same altar." This is in fact the necessary preliminary to intercommunion. Intercommunion between two individual Churches is evidenced chiefly by reciprocal admission to and receiving of the Holy Communion. But naturally this can only be thought of, when the two Churches ascribe in essential matters the same signification to the Holy Supper, and celebrate it in a similar form.

The writer of the Acts of the Apostles, in describing the brotherhood of the Christian faithful, lays stress on the fact that they continued in the fellowship of the breaking of bread (Acts ii. 42). When Paul is writing of the fellowship of the faithful, he chooses the figure of one body with many members. This body is animated by Christ's Holy Spirit, and its food is the bread of eternal life. The faithful are maintained as living members of this great community, in that they partake of this bread, and they manifest themselves visibly as the one Christian community, as the one Christian Church, in that they partake of that one bread. Such was the Apostle's meaning, when he says with reference to the Holy Supper, "We being many are one bread and one body : for we are all partakers of that one bread." And therefore it was that the ancient Church admitted baptized children to the Holy Communion immediately after baptism : the new members of the Christian family were at once introduced to the common Table. This is done in the Eastern Church to this day : there the Holy Communion is given to infants immediately after baptism. And on the other hand, in the ancient Church, if a man by denial of the Christian faith or by gross immorality had made himself unworthy of the name of Christian, he was excluded from participation in the Holy Communion, and that was the sign that he was now to be regarded as a "heathen man and a publican," that is, as one who does not belong to the Christian Church. Perhaps in course of time men became more zealous about this exclusion, than about laying to heart the words of the Saviour, "Come unto Me, ye that labour and are heavy laden, and I will give you rest," "Compel them (ye servants) to come in, that My house may be filled," "I pray for them, that they all may be one, that the world may believe that Thou hast sent Me." And thus such persons came to be excluded from the fellowship in Holy Communion of a Church, of whom it was believed that they did not hold the right faith in the holy mystery. So gradually that, which by Christ's ordinance should have been a

bond of holy, living fellowship among His believing people, became almost more a sign of separation and division in Christianity.

One point of comfort there is in this, that we may say that the cessation of this fellowship in Holy Communion is at least in part owing to a reverence for that most holy sacrament. We may not contribute towards the lessening of this reverence, but at the same time we may not foster any usages or ideas that contradict the true signification of the Holy Communion. And I am free to confess that I should start the question with the greatest hesitation, whether we, without being guilty of inconsiderate and hasty caprice, were permitted to enter with other Churches into the fellowship of the Holy Communion, if in this matter I were dependent on my own conviction only. But here, thank God, the case is not so. At that memorable assembly at Bonn in 1874 the greatest theologians of the Catholic Church of Germany, of the Anglo-American, and of the Russo-Greek Church, made it the subject of their deliberations whether it were possible to restore the fellowship of Holy Communion, and they agreed to a declaration on the subject, which is as follows:—

“The Eucharistic celebration in the Church is not a continuous repetition or renewal of the propitiatory sacrifice offered once for ever by Christ upon the cross ; but its sacrificial character consists in this, that it is the permanent memorial of it, and a representation and presentation on earth of that one oblation of Christ for the salvation of redeemed mankind, which, according to the Epistle to the Hebrews (ix. 11, 12), is continuously presented in heaven by Christ, who now appears in the presence of God for us (ix. 24). While this is the character of the Eucharist in reference to the sacrifice of Christ, it is also a sacred feast, wherein the faithful, receiving the Body and Blood of the Lord, have communion one with another (1 Cor. x. 17).”

This declaration is almost entirely put together with the plain words of Holy Scripture. For the sake of explicitness I will put over against its several thoughts the respective passages of Scripture :—

“1. There is no repetition of the propitiatory sacrifice of Christ. The Apostle writes, ‘Jesus is entered . . . into heaven, now to appear in the presence of God for us : nor yet that He should offer Himself often, as the high priest (of the Jews) entereth into the holy place every year’ (Heb. ix. 24, 25). ‘By one offering He hath perfected for ever them that are sanctified’ (x. 14.).

“2. The Holy Communion is a permanent memorial of the oblation of Christ. The Saviour says at the institution of the Holy Supper, ‘This do in remembrance of Me’ (Luke xxii. 19). The Apostle enlarges on these words, ‘As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come’ (1 Cor. xi. 26).

"3. Christ's sacrifice is continuously presented to God, and never loses anything of its redeeming and sanctifying power. The Apostle writes, 'Christ being come an high priest of good things to come . . . entered in once into the holy place, having obtained eternal redemption' (Heb. ix. 11, 12).

"4. The Holy Communion is the representation and presentation on earth of the one redemptive sacrifice of Christ. The Apostle writes, 'The cup which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' (1 Cor. x. 16).

"5. Christ is present in the Holy Communion in a real spiritual manner as a sacred feast for the faithful. The words of the Apostle are, 'We have an altar, whereof they have no right to eat which serve the tabernacle' (Heb. xiii. 10). 'This man (Christ), because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them' (vii. 24, 25). 'He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body' (1 Cor. xi. 29).

"6. The faithful receiving the Body and Blood of the Lord have communion one with another, according to the word of the Apostle, 'We being many are one bread, and one body : for we are all partakers of that one bread' (1 Cor. x. 17)."

Now all these points are set forth in our Christian-Catholic liturgy of the mass, and moreover, as any one may easily see, in as close adherence as possible to the words of Holy Scripture. And it was a great satisfaction to me to know, that by the Anglo-American Church our liturgy of the mass was acknowledged as consonant with the Apostolic and Catholic doctrine. That the liturgical prayers, by which the English and more particularly the American Church celebrates the Holy Communion, give the same testimony, is contested, so far as I know, by no one. And therefore I thankfully accepted the invitation given me on various solemn occasions to communicate with representatives and members of the Anglo-American Church, as on the other hand this has been done by members of the Anglo-American Church in our services.

Moreover I am able to testify from personal observation that in the Anglo-American Church the Holy Eucharist is celebrated in the most worthy manner. It constitutes the central point of divine worship, and is celebrated, at least in the principal churches, every Sunday. So that it may be said of our sister Church also, that they "come together on the first day of the week to break bread." Not that there is therewith a neglect of preaching, but the reading of the Bible is more cared for than in any other Church. As regards the form of the Eucharistic celebration it will suffice to remark, that the

Anglo-American Church is also most careful that there shall be done by her priests in this holy function that which Christ Himself did at the institution of the Supper, and which He commanded His disciples to do : for our sister Church also teaches, that the priest is only the minister of the One, eternal High Priest, bound to carry out His commands, and to administer to the faithful the sacrificial feast hallowed by Christ Himself through the obedient ministration of the priest. And therefore the Holy Communion is administered in both kinds. For it is beyond all doubt, that by Christ's ordinance bread and wine belong to the Holy Communion, and that down to the thirteenth century the cup also was given to the faithful. Finally, it seems to me not unimportant, that in our sister Church, as well in the New as in the Old World, the Eucharistic celebration is adorned by a carefully prepared service of song, which follows the liturgical function, and so makes divine service a solemn celebration elevating the human mind : and again, every one is able to take his spiritual share in the service by means of the Common Prayer Book, which is used by both priest and lay people.

I know well, my brethren, what our Romish opponents would answer at once to all these arguments. When they speak of the Church of England, they point to a crowned monster, who at first violently opposed the reformers of the sixteenth century, but then separated himself from Rome, because the Pope would not declare invalid the princely marriage which had become burdensome to the king. This is the man, it is customary to say with scorn in the Romish Church, who founded the Church of England. But we may fall back on what we have already said, and rejoin that a new Church was not founded in England in the sixteenth century : only the old Church was purified with a reverent preservation of all its essential elements, and restored again in primitive beauty. Moreover, we may point to the fact, that the work of this king, Henry VIII., was completely reversed by one of his successors to the throne, Queen Mary, and under her government hundreds of persons, who would not return to the Roman authority, suffered at the stake. Such facts as these are sufficient proof, that in no respect can the present Church of England with her daughter Churches be regarded as the work of Henry VIII. And we should also bear in mind, that even after his separation from Rome that cruel despot was a zealous champion of mediæval errors and usages. He had put an end to his second wife and had married a third, when in 1540 he declared

through the English Parliament that throughout England auricular confession was compulsory, and the monastic vow indissoluble ; he forbade the marriage of priests, prescribed the Communion under one kind, and bound over every member of the Church to believe in transubstantiation. During the seven years of his life left after this, he gave over to the stake many hundreds of persons, children among them, because they would not conceal their disbelief in the chemical change of the material bread and wine into the material flesh and blood of Christ. Evidently this prince, notwithstanding his separation from Rome, was a Roman Catholic, and in no sense the reformer of the English Church. It would be easy on the other hand to prove that the men, to whom the reformation of the English Church is really due (I mention only the martyrs Hooper, Ridley, &c.), were far superior in piety, knowledge, and true faith, to the then leaders of the Romish Church, and that they ought to be put by the side of the most illustrious men of earlier and better centuries.

Brethren, we did not separate from Rome in order that there might be one Christian sect more in the world, but because we strove after unity in the truth. We do not esteem ourselves to be infallible, nor do we hold any other individual Church, no matter how it is named, to be infallible : but this much is certain, that the Romish doctrines and practices which we contest are erroneous doctrines and misuses, and therefore that they hinder the unity of Christians in the truth. Further than this we willingly allow, that the Spirit bloweth whither He will, and that multitudes who go not with us and with whom we go not may yet be working in the name of Jesus. We thank God always, whenever we can perceive that here and there, on our right hand or our left, this is done, perhaps with far greater success than we may command, and we are readily mindful of our Saviour's words, "He that is not against us is for us." But we hold it to be our certain duty, so far as we can apprehend it, to follow the footsteps of the Apostles, as they are marked out for us through the Apostolic and Universal Church. This is, as we believe, the way in which the one flock of the One Divine Shepherd may more and more be able to gather together. We are heartily glad when any one calls to us, "This too is our aim and our way : let us struggle onwards in brotherly union, and support one another by counsel and instruction and prayer." Our warmest thanks to all, who in the times of bitter conflict and much affliction have not withheld from us this high comfort.

And now, brethren, I pray you, lift up your hearts to the Father of lights, and say with me the words, with which members of the Church of England daily draw nigh to God, and which we have incorporated in our Communion prayers :—

“Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church ; fill it with all truth, and in all truth with all peace ; where it is corrupt, purge it ; where it is in error, direct it ; where it is dark, enlighten it ; where it is superstitious, rectify it ; where anything is amiss, reform it ; where it is right, strengthen and confirm it ; where it is in want, furnish it ; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel, for Jesus Christ’s sake. Amen.”

DR. EDWARD HERZOG,  
*Catholic Bishop.*

Berne, Feb. 14, 1881.

#### GERMAN ECCLESIASTICAL AFFAIRS IN 1881.

PRINCE BISMARCK is too big a man to be ashamed of eating the leek, nor will the charge of inconsistency daunt him. His memorable words, spoken in the Reichstag of 1874, “*Nach Canossa gehen wir nicht,*” are not forgotten by the nation, but all the same he will go to Canossa if there is something better to gain by the journey. And he seems to have made up his mind to go. It is not our province to set forth the political and economic reasons for the change ; it is sufficient to know that a reversal of previous ecclesiastical measures has been determined, and that the “Canossa-gang” has been for some time in preparation. The great bone of contention between Prussia and the Vatican being the so-called “May Laws,” the first step towards their repeal or revision was the removal of their author, Dr. Falk, who naturally declined to have anything to do with a stultification of his own policy. His successor, Herr von Puttkamer, a strong Conservative, prepared the way for a retreat by fostering the establishment of confessional schools, and reversing his predecessor’s policy in the matter of “simultaneous” instruction. Great things were hoped from this, but the Ultramontanes refused to be comforted by so small a mercy. Then the minister was changed again, and Herr von Gossler, a Conservative Lutheran, was appointed. The antecedents of this minister, many of the members of whose family have seceded to the Romish Church, made the Canossa journey easy—and the retreat is in full progress. For some years past we have been treated to more or less reliable reports of negotiations



between the Pope and the Chancellor respecting the filling up of the vacant Prussian sees, but this summer we are suddenly told that the bishopric of Trier was filled up, and before people could recover from their surprise, Dr. Korum was consecrated and installed. The interesting question is, "Who has given in?" and the answer seems to be, "Certainly not the Pope." The see of Trier comes under the provisions of the Papal bull and breve of 1821, by which the chapter elects, but must elect a person acceptable to the sovereign: if no valid election is made within three months of a vacancy, then the right of nomination devolves to the Pope, with the same provision of acceptability to the king. Bishop Eberhard died on May 30th, 1876, after having spent about ten months of the year 1874 in prison, and the attempts of the chapter to elect after his death were abortive. After a five years' interregnum the Pope has suddenly presented, and the nomination is found acceptable. The new bishop may turn out well; but, judging from the stand-point of the May Laws, which are yet unrepealed, the nomination has been effected in the teeth of the law. One of the most stringent provisions of that legislation is, that no one should be appointed to a spiritual office who was not of German birth, and had not received his training at a German school and university. Dr. Korum was rural dean and rector of the cathedral church of Strasburg, is a Frenchman born, and has always been remarked for his French proclivities; he is said to be unable to preach in German; he was educated by the Jesuits at Innsbrück, and is an open Jesuit partisan. The new bishop has visited the Emperor, but is said to have been specially excused the oath of homage! However much one may have doubted the prudence or equity of the Chancellor's previous policy, it is quite evident that in this case the concession is all on one side, and that Rome has once more conquered. The see of Fulda will be the next example of concession, and by degrees the *status quo ante* 1870 will be re-established. Another step in this direction is the rumoured appointment of a special representative at the Vatican, in the person of Herr von Schloezer, formerly secretary to the Embassy at Rome. Then will naturally follow the mission of a Nuncius to Berlin. It may be well here to recall the words of Prince Bismarck, in the Reichstag, on December 5th, 1874, when he scouted the idea of diplomatic representation at the court of a head of a religious confession; with just as much reason, he said, ought the Czar to send an ambassador to the residence of the Armenian Patriarch, because

some millions of his subjects belonged to the Armenian Church, as that Prussia should, for a similar cause, be represented at the court of the Pope.

The episcopal administrator of the see of Freiburg, Lothar von Kübel, died on August 3rd. He was borne in 1823, and consecrated, in 1868, Bishop of Leuka, *in part. inf.*, and administrator of Freiburg. One of his last exploits was to prosecute the Old Catholic priests, Michelis and Rieks, for maligning the Roman Catholic Church, and he lost the suit. The attempts made in 1868, and renewed in 1874, to elect a permanent Archbishop failed, because none of the candidates would promise to obey the laws of the State and Empire. A fresh administrator has been chosen, in the person of Dean Orbin, a scholar of Wessenberg's, and a man of very advanced age.

While writing of Baden ecclesiastical matters, it may be recorded that the Protestant General Synod of the Grand Duchy, which met at the close of September, is remarkable for an increase of the orthodox element. At least two-thirds of the clergy sent up give votes on the "positive," as opposed to the "liberal" side; and three districts, that in 1876 sent up all liberal representatives, now send all orthodox lay delegates. This fact may be commended to those who see nothing but rationalism in the Protestant German Church in general, and among South German Protestants in particular.

The same diminution of rationalistic influence may be observed in the Evangelical Church of Prussia. This year the strife in the parish of St. James's, in Berlin, is ended, after five years' hard conflict between the rationalistic majority of the Parochial Council and the Supreme Church Council. Three attempts have been made to nominate a preacher of the "liberal" school, and each has been frustrated by the vigilance of the council; at length, using their legal right of "devolution," the Council has summarily appointed and instituted a superintendent, or bishop, as the incumbent, and thus the quarrel is ended. The former Pfarrer died on July 26th, 1876, and the post has been since then vacant. A more important proof of the declining influence of rationalism may be gained by comparing the statistics of the conferences which met this year in Berlin. First in time we have the thirteenth German "Protestantentag" (Rationalist), which assembled in June; about 130 delegates attended, among whom were fifty pastors; but of these only six were Berlin incumbents, and only twelve in all belonged to the Prussian Church; the rest came from Bremen, Hamburg, Gotha, and South Germany, with four

"guests" from Holland and Switzerland. The congress was in fact a failure. The resolutions were of the usual negative character; and it is noticeable that one clerical member at least found the language a little too strong, and protested loudly against the laudation of science (*Wissenschaft*) as the test of faith, adding, "Our strength springs not from science, it is based on faith, even on faith in the Person of our Redeemer." At the same time the annual Pastoral Conference (Orthodox) was being held in Berlin, and this was attended by 250 pastors. Again, in August, the Evangelical Lutheran Conference (Extreme Orthodox) met in the capital, and about 500 entrance cards were given out for this; resolutions were passed on the duties of the governing body towards the Church, on the growing immorality of large cities, and on the overweening influence of modern Judaism. Among other speakers, a former correspondent of the *Foreign Church Chronicle*, Pastor Haupt, of Darmstadt, defended the episcopalian form of Church government; and a retired "bishop" incorporated into a resolution the following respecting the duties of ministers: "The clergy are bound to preach and disseminate no other doctrine than that which is based on the plain and clear Word of God, on the prophetic and apostolic Scriptures of the Old and New Testament—our only standard of faith, and as it is detailed in the three Creeds—the Apostolic, Nicene, and Athanasian, as well as in the Augsburg Confession."

The chief sign made by the German Old Catholics has been the holding of the biennial Synod at Bonn, at which a committee of five were charged with the compilation of a Book of Common Prayer, consisting of the office of the mass, and morning and evening prayer; and a revision of the Catechism was ordered to be made by the Synodal Council. The official list published before the synod gives the names of forty-six priests engaged in pastoral work, two pensioned off, three not yet installed, and two professors. This forms a roll of one bishop, and fifty-three priests. The corrected list gives about 40,000 as the number of Old Catholic adherents. The largest congregation is at Breslau, where there are 1153 inscribed heads of families and adults, representing over 3000 souls. Next in order of numbers come Cologne, Munich, Constance, Heidelberg, Carlsruhe, and Mannheim. There has been this year the secession of a priest to Protestantism. Towards the close of 1875, Herr Suszcynski, a Canon of Breslau, and "Provost" of Magilno, made some stir by contracting a civil marriage. He at the same time

notified his adhesion to the Old Catholic cause, but it was not until the Synod of 1878 abolished the compulsory celibacy of the clergy that his services were accepted as a helper at Königsberg. His parochial income naturally ceased, and his efforts to obtain a permanent cure failed ; so that he has joined the Evangelical Church, apparently to find a living.

A brief notice respecting the Austrian reform movement will be in place here. The third Synod of Old Catholics was held at Vienna, on September 8th, when a further step in organization was taken, by the election of Pfarrer Nittel, of Warnsdorf, as "episcopal administrator," which is tantamount to his selection as bishop, whenever the opportunity may come ; meanwhile it was decided, if the Government did not object, to invite Bishop Reinkens to confirm and preach. A report was submitted of various futile attempts to obtain a subsidy from the Austrian Government, and it was resolved to make yet another effort. It was resolved, also, to introduce the German hymn-book, and the Heidelberg epitome of Scripture history. Warnsdorf was chosen as the place of meeting next year.

G. E. B.

### OLD CATHOLICS IN RUSSIA.

THIS title may startle many of our readers, but the Old Catholics of whom we write are German colonists. There are hundreds of thousands of German immigrants in Russia, and in many places whole districts have been colonized by them. This is the case especially in the province of Volhynia, on the borders of Galicia and Prussian Poland, where large numbers of Bohemians settled in 1870. When these arrived they petitioned the Russian Government to be allowed to have priests of their own race, and they made the stipulation, that (1) public worship should be in the Bohemian tongue ; (2) Communion should be administered under both kinds ; and (3) compulsory clerical celibacy should be abolished. This was readily granted by the Russian authorities, in order to prevent the absorption of the colonists into the hostile body of Polish Roman Catholics. We are now informed (*Altkatholische Bote*) that on September 28th, the festival of St. Wenceslaus, a synod was held at Kwasiloff, at which lay delegates from thirty-six congregations and three priests took part. We read such statistics as the following :— In the districts of Dubno, Luzk, and Wladimir, there are 705 Old

Catholic families living in twenty different villages, whose pastor is Herr Hrdlicka, in Podhayce, who was a parish priest in Bohemia down to February, 1871; in the district of Rowno, 520 Old Catholic families living in nine villages, whose parish priest is Johann Saska, in Gluisk, who was curate of Chotzen, in Bohemia, down to 1871; in the district of Ostrog, 220 Old Catholic families in seven villages, with a priest, Franz Kaspar, who was curate in Bohemia down to 1873. These are settled parishes, and in addition to them are thirty-six other settlements in the districts of Ovruc, Zotimir, and Novograd, besides 550 families in the Government of Kieff, all of which are without pastoral care. The Governor of Kieff has lately been petitioned for the installation of more priests, and the request has been granted, so that two more Bohemian priests of Old Catholic views are wanted. The total number of these Muscovite Old Catholics is given at 30,000.

G. E. B.

#### A BRITISH CHAPLAIN'S WORK AMONG SAILORS AND IN HOSPITALS.

WHERE a chaplaincy lies on the sea-coast, a very important, and increasingly important element is added to the chaplain's duties, viz. his ministrations to the British seamen frequenting the port. Though, strictly speaking, those duties are immediately the result of, as it were, contract between his shore-going congregation and himself, or, to put it coarsely, he is only paid to minister to his regular congregation, yet, I suppose, no chaplain at sea-coast towns abroad but considers himself bound to that other work amongst the sailors of his country. It represents, too, for him that lack in a sphere of foreign duty—the poor, and becomes, from this point of view, a work of special interest.

It is only within the last few years that the growing importance of this work is becoming fully recognized, and the necessity of a special provision being made felt. The number of British seamen entering foreign ports during a single year, when quietly reckoned, is something that would astonish people. Of course, instances there repeat themselves, the same men are, as it were, recurring again and again. Take, for example, any place where a regular mail line runs—Boulogne and Folkestone, Havre and Southampton. Here the same men are entering the same port three or four times in the week. But apart

from this, it is by thousands and tens of thousands that the reckoning must be made, when their numbers are computed. Of several places on the coast of France it is possible to speak authoritatively in this matter. The increase in the number of sailors entering the ports is steady. The length of their stay in the individual port of course depends very much upon whether they hail from long sea or short sea vessels, i. e. vessels having made long or short trips. In many instances, too, if near England, and the ship arrives from a long voyage, the crew is discharged, and but a few men retained until she should sail again. Still, taking all these matters into consideration, there yet remains, day by day and Sunday and Sunday, a large proportion of British seamen in these ports at the same time. How to get at them, and bring them together, is a matter requiring no small amount of management, and even of manoeuvring. In some cases the owners of ships keep their men at work all Sunday. This is often put down to the fault of the captain; to an extent he may be responsible, but not entirely so. A vessel pays so much a day harbour dues while she remains in port; every day of detention, therefore, that can be avoided is so many pounds gained. The captain cannot always overrule this evil, even if he wished it. Again, for fear of desertion, men are not allowed to go ashore. A sailor, on signing his contract, is paid so much in advance on his wages. Say it is a long voyage. After leaving England the vessel touches at some French port to fill up cargo, and remains some days. Jack is allowed to go ashore. He has little to lose in his kit that he has left on board, he has been paid in advance of his work; to take a passage by a night mail to England is an easy matter, and once across it is worth no one's while to follow him. So he deserts. It is not surprising that very strict orders are given in large ships to prevent men going ashore. A captain caught once or twice like this, becomes naturally suspicious, and he takes the surest means of preventing anything of the kind, by keeping his men fast on board.

But there are exceptional cases. Many crews are just as free on Sunday, in a foreign port, as they would be in an English harbour. Could seamen only be approached and persuaded to come to a place of worship ashore, there are plenty at full liberty to do so, and enough to form large congregations.

The chaplain's greatest assistant in gaining any access and approach to the sailor is the seamen's home, or institute, or reading-rooms.

Here he can, by degrees, make personal acquaintance in a *room*, which is a very different thing to personal acquaintance on a deck. For a visit, say to a collier discharging cargo, is at best an unsatisfactory affair. The vessel is boarded, and you ask for the captain or chief officer. They probably are as black as their mates in the general dust; they do not care to be seen in this guise. You ask, "Could you speak to the men?" "Very sorry, sir, hard at work—so many tons to discharge before a certain time." "Could you call at a more convenient time?" "No convenient time; the moment we have discharged we take in return cargo, and then go to sea." The utmost that can be achieved is to distribute a few notices of services, to explain where the church lies, and hope for the best. Such notices may be looked at, or, if of paper, be used to light the first pipe that is smoked.

As a surer method of getting such notices attended to, I have always found it best to have them printed on card, with the information put in the clearest type and most succinct form; for it has to be remembered that Jack often lacks fluency in reading, and has to spell his word before gathering what it means. Also another useful help towards calling attention to these invitations is to have a small "plan," showing the harbour, docks, or quay, with that portion of the town where the chapel, or home, or institute is situated. This appeals to a sailor's feelings and understanding better than the most elaborate description of the instruction in words. But after all said and done the percentage is small which such notices attract to a place of worship. To succeed in personal visitation, times and seasons must be watched, and opportunities seized, whereas, as before stated, Jack, when confronted ashore, as it were on a species of neutral ground, is more ready to listen and to heed; he feels himself freer too; he has not his companions' eyes upon him, and his outer coat of seafaring roughness is for the time laid aside. Very usefully can these things be brought before the sailors at the consul's office. There, while waiting to be paid, or to sign his articles, he has idle minutes, which a well-intentioned clerk can improve. Clear notices on the walls of the consulate, which no consul will refuse to allow to be placed, are able assistants. Moreover, where there is an institute or sailors' home, it is well to conjoin these in the notice of invitation. A sailor suspects rivalry—two separate notices seem to him to speak of two things which have no connexion. Taking for granted that such connexion exists, it is well to make it known to

him—to let one lead to the other. If the card brings him to the home or institute, these latter may bring him to church, and something is achieved.

With sailors the assistance of a lay helper, who can watch his opportunities, and turn them to account, is invaluable. From some little experience in these matters, I should say that one who combined his work—say that of ship's clerk—with an entrusted mission to induce the sailors to listen to him when he could, is more valuable than a professional lay visitor, who had no other business but that of visitation. A seaman has a certain horror of men visiting him in the midst of his work for ostensible missionary purposes; he may just bear a clergyman speaking with him, but often will not bear at all another who, as he would say, is not the real thing.

It is very often, "I say, Bill, just lend a hand to help this sucking parson over the side." And the sooner the man goes the better; he can do no more good. And if such words be not spoken, they represent, often enough, the spirit with which many a sailor will meet a lay and professional visitor.

Whereas one who can obtain his *entrée* for his own secular work, and taking the opportunity make use of it to carry out his mission, will get a hearing where the other would not; he has broken the ice over other matters, and has already a kind of acquaintance. This naturally requires some tact on the part of the man employed, and his selection for the work has to be made guardedly.

But I cannot help thinking that societies would get more result by employing agents of this description, than by using only the services of visitors wholly given to the work. It would allow them to employ more men, as the remuneration need not be so large. But their chaplain at the port must interest himself in the selection, and be acquainted with persons he engages.

After the difficulty of gaining a hearing is solved, the next matter is to have such services that the sailor may feel his sympathies enlisted in them. I much doubt whether many seamen would appreciate a highly ornate service, however much it might be in consonance with the feelings of more cultivated worshippers. He has to be made at home, and put at his ease. "The Sabbath was made for man, and not man for the Sabbath," may apply to services, as well as days and their observance. What a sailor likes is the simplest service—hymns he knows, and chants he can join in. If he gets this, he will come again; if he does not, he will *stay* away.



Moreover, unpleasant as it may be to admit the fact, a sailor goes less readily to church than to chapel; and, as a *sequitur*, he has less objection to a service in a room than in a regularly conducted church. "If the mountain won't come to Mahomet, Mahomet must go to the mountain." In serving a church in a large French port this has been found to be the case. The number of British seamen entering this port yearly amounted to about 30,000. Often on a Sunday, during the season of the oyster fishery, as many as five hundred men were known to be in the harbour at a time. The church was within a few hundred yards of the quay, where many of the vessels and smacks were lying; and yet a few captains, engineers, or yachtsmen (sailors), were the only representatives of the class.

With the kind assistance of the consul, and the committee of the sailors' reading-room, it was made possible to open a service, between the regular hours of morning and evening church service, at the institute. The men came in numbers; and yet (and here lies the curious part of the fact) this room was not more than two hundred yards nearer to their vessels than was the church. How is this to be accounted for? I think in this way. In a room the sailor feels himself more at his ease than in a church; he knows his way to the building, as the place where he reads his paper, or forwards his letters; he would see around him faces which he knew. Then the service might be more to his taste, shorter; he could join in the hymns more easily; the sermon partook more of friendly address than a formal preachment. It would seem to be more intended for him individually.

These are facts. The ruling idea was, "Get the sailors to church if you can, but at any rate get them to come to something." And so was this service started at the time, and has been continued ever since. But it did more: it often brought the same men to church afterwards. By getting one of the captains of vessels present to read the lessons occasionally, a further interest was introduced, which told well with the men.

But it is at the hospital that the chaplain gains his nearest claim to be heard by his countrymen in need. Whether that hospital be under British or foreign direction, an English clergyman's visit is always welcomed by the authorities, and every facility afforded him for ministering to the wants of the people of his own nationality. The sisters in charge of the wards appreciate the attention to their sick; indeed they look upon all sympathy with their charges as a

personal favour to themselves. Roman Catholics though they be, they allow no question of creed to interfere with their general kindness. Here a chaplain, then, has a field open to him which is one of his most advantageous opportunities. A letter written home, a few papers, the gift of some small comforts—flowers or fruit where permitted—these touch the heart of a sick man, and make him more predisposed to accept ministrations of a higher character from his visitor.

Kindness at such times, and abroad, has a different value even than at home. Often the sailor is left without a friend in the place; he has met with an accident, or has contracted some complaint, requiring time to treat; his ship must go. The consul puts him into the hospital; and he is left lonely enough amongst people speaking a language which he does not understand, and surrounded by strange sounds and sights. An Englishman's face to such a one, at such a time, is the face of a brother. The readiness of the welcome marks a "point" for any one who ministers to him, and more especially for a clergyman.

One other set of beings come within the sphere of the chaplain's duties in some towns—"Englishmen in gaol." Usually such cases are of no very serious character, and, as far as sailors are concerned, are mostly arising out of drunkenness. Here, therefore, one has not to do with hardened evil-doers, but with accidental "misfortune," as the term of *durance vile* is sometimes applied by *habitués* of prisons. Often have I had it said to me, "This is the first time I have been in a place of the kind. I should be so ashamed for the missus to know it." Though often the missus has to know it when the detention is for any length of time. It is almost always "drink" which is at the bottom of the evil. Under these circumstances any kindness and ministration is accepted, even gladly; and a short service among such men, when enough, unfortunately, are found together, is attended with satisfactory results. If the sensation of being locked up in the same room with half a dozen men, of no identity, numbered perhaps 67, 68, 69, &c., and questionable-looking faces, may not at first be a very pleasant sensation, the feeling soon wears off. I may add that I have ever been treated with the utmost respect, and all that has been said was listened to with attention and civility. Here, again, any little allowable act of usefulness (a letter sent home, or a message conveyed, or a permission to read asked for, or even, through mediation, a sen-

tence shortened) has its reward, and opens the recipient's heart to listen to other matters of more serious import.

Most of the phases of English society abroad have thus been touched upon, if rather at large, still necessarily so. A painter must know what his canvas is before he sets to work on it; its quality, strength, preparation, will make a great difference in the success of his picture. The lay element with which he has to deal is the chaplain's canvas. On this he has to work. And after all it is not an unsatisfactory substratum. At all events he may be sure of this, "a hearty acknowledgment for that which he does." When residents abroad see that a man is trying to do his best, and really endeavouring to study the peace of the community, they will always find some opportunity of testifying their appreciation of his services. I am sure that every chaplain who has remained for any length of time with his flock will bear me out in this. Comparatively speaking, there is a stronger feeling between the parishioners and their chaplain abroad, than exists between *his* parishioners and a rector in England. And it is a feeling which they are not backward to express. Whence, it may be asked then, the bitter quarrels between chaplains and their people, of which so much is heard? There may, indeed, be faults on both sides, but if the clergyman is determined to keep the peace, he can do it; and in case of disagreements amongst themselves, I have known instances in which both sides have agreed in this, to keep their clergyman out of the fight. If he mixes himself up in anything of the kind it is his own fault. If there be difficulties to contend against in discharging the duties of a chaplain abroad, there is much to compensate at the same time. There are special encouragements, special means of influence, special opportunities of furthering the cause of Christ. He has to do with cultivated and appreciative congregations; and his labour to minister to them to the best of his ability will never remain unrecognized.

G. WASHINGTON.

## Notices.

**The Medal or Cross of St. Benedict; its origin, meaning, and privileges.** From the French of the Right Rev. Dom. Prosper Guéranger, O.S.B., Abbot of Solesmes. Edited with an introduction, and an appendix on the Centenary Medal, &c., by a Monk of the English-Benedictine Congregation of St. Edmund's College, Douai, France. Permissu Superiorum. [Sm. 8vo. pp. xxii. 140. London: Burns and Oate s. 1880.]

The introduction to this book, which is signed J. B. M., and dated Lent, 1880, gives a sketch of St. Benedict's life, and a commendation of the medal which bears his name to the faithful in England. The first three chapters give a description of the medal. It bears on one side an effigy of St. Benedict, and on the other a cross with a certain number of letters arranged about it in a particular way. These letters are the initials of the words in the following sentences: *Crux Sancti Patris Benedicti; Crux Sacra sit mihi lux, non draco sit mihi dux; Vade retro, Satana; nunquam suade mihi vana: Sunt mala quæ libas, ipse venena bibas.* The next three chapters treat of the origin of the medal, the use to be made of it, and its miraculous effects in the seventeenth century. From chapters seven to ten, which relate instances of the medal's efficacy in our own nineteenth century, we cull a few extracts:—

“In February, 1861, a colony of Benedictines established itself near the town of Cleves, in Rhenish Prussia. The man who acted as superintendent of repairs of the parish church offered to go and purchase for them the wood they required. . . . This man had had given to him the medal of St. Benedict, and he carried it on his person with great devotion. After having loaded his cart with several large trunks of trees, he started back for the monastery; but just as the cart began to move, one of the trees which had not been properly fastened, came rolling down. The good man was knocked down and his right leg almost crushed to pieces. He was carried home. The prior of the monastery, on hearing of this frightful accident, said to the bystanders, ‘It was in the service of St. Benedict that he got wounded, and St. Benedict will cure him.’ One of the religious mentioned this to the poor sufferer, who had already been thinking of having recourse to his medal, which he never ceased to wear. Placing it then on his leg which was so fearfully crushed, he fastens it there with a bandage. In a very short time he falls fast asleep, and continues so till late the following morning, when he awakes, gets up without the slightest difficulty, and finds the wounds as perfectly healed as though there had been no accident at all.” (P. 35.)

There are about a dozen other narratives of miraculous cures wrought by the medal. Then we have examples of spiritual favours

obtained by its use, of protection against the devil's snares, and of preservation in danger. Such are the following :—

“In the year 1859, at T—, there was a woman, eighty years old, who had declared that she was determined to die without going to confession. It was upwards of sixty years since she had been to the sacraments. A priest, who was asked by a friend to visit her, was prepared for a refusal. A medal was put into the priest's hand, and the person who gave it to him said, ‘Go, and fear not.’ On his entering her room, the old lady turned her face towards the wall, saying aloud that she intended going to sleep. ‘Do so,’ replied the priest; ‘but take this medal, I beg of you, and meanwhile I will say a little prayer.’ He knelt down by the bedside, and before he had time to finish the Memorare, the old lady turned towards him, told her relatives to leave the room, and began her confession.” (P. 45.)

“In one of our French towns, a certain gentleman of high position, placed over some important works, had in his employ a man whom the Enemy of all good made use of as a tool to lessen the influence of his master. All hopes of his amendment had been abandoned, and the evil increased day by day, when some one in the establishment put a medal of St. Benedict over the framework of the room door of this man who had proved so mischievous in his position of trust. From that time forward to remain in the room became next to impossible for him. On the 20th of March, 18—, at twelve o'clock, the hour at which the first vespers of St. Benedict were ending, on account of its being Lent, he threw up his employment, and on the following day, which was the feast of St. Benedict, he quitted the establishment.” (P. 53.)

“At Tours, in 1859, a young gentleman was taking a lesson of exercises at a public gymnasium of the town. He was going through one of the feats, which consisted in pulling himself up to a horizontal beam, on which he was then to hang, holding on by his hands and feet. He had scarcely accomplished this than the beam gave way, and he fell fifteen feet flat upon his back on the ground with the beam upon him. The master of the gymnasium uttered a cry of alarm; but the young man jumped up, and taking his medal of St. Benedict showed it to him, saying, ‘I am all right! I assure you I am not hurt! See what has saved me!’” (P. 62.)

These are only specimens taken from a great number of similar accounts all proving the marvellous power of the medal. Then in chapter eleven we have at full length in English and Latin the Brief by which Pope Benedict XIV. (March 12th, 1742) approved the medal, authorized a form for blessing it, and granted a great number of indulgences to all who carry it about with them. The remaining chapters of the book deal with the formalities necessary for blessing the medal, and the enumeration of the various indulgences which the wearers of it may obtain. These indulgences are manifold and liberal, and there is one privilege which seems to us even more strange than the indulgences. It is this :—

“He who shall pray God to spread the Order of St. Benedict shall enter into a participation of all and each of the good works of what kind soever, which are done by that Order.” (P. 112.)

This method of gaining merit by proxy is past our comprehension. Indeed, the whole book is so foreign to our ideas of God's dealing in providence and grace that we cannot attempt to criticize it in detail. We wonder how such teaching would have been regarded in the early days of Christianity; we wonder still more that it should be put forth in these latter times. Our readers will scarcely require us to make any comment upon it.

**Life of the Right Reverend Samuel Wilberforce, D.D.,  
Lord Bishop of Oxford, and afterwards of Winchester.**

*With Selections from his Diaries and Correspondence.* By his son,  
REGINALD G. WILBERFORCE. Vol. II. [Murray, 1881. Pp. 466.]

No one can be said to have an adequate acquaintance with the history of the Church of England in the middle of the nineteenth century without a full knowledge of the work done in her, and for her, and through her, by Bishop Wilberforce. We devoted an article to the first volume of his *Life*, and we propose to do the same on the completion of the book by the publication of the third volume, when we shall have the whole of the *Life* before us. At present it will be sufficient to say that the story is continued from the year 1848 to 1860. This period contains within it the secession of Archdeacon Manning and Archdeacon Wilberforce to the Church of Rome—the last, a grief which his brother never got over—and the great and successful effort made by the Bishop for the revival of the Convocation of the Church of England. It also exhibits the generosity of the man in bearing silently charges of heterodox eucharistic teaching, in order to shield his subordinate, Canon Liddon, with whose opinions he did not sympathize, and by the disavowal of whom he might have recovered a coveted popularity. The volume ends with the death and funeral of Lord Aberdeen, who held so high an opinion of the Bishop's talents, that he lamented that it was impossible to create him his Lord Chancellor; while as to his integrity he declared, in reference to a prejudice under which the Bishop was cruelly suffering, that, "Not all the queens and princes in Europe could make me believe that the Bishop of Oxford is a worldly-minded or selfish man" (p. 276). Lord Aberdeen's estimate of his friend was high, but not too high.

The story of the *Life* has necessarily been injured by the change of editors. No man could carry out the work of another man as perfectly as the first originator, if the originator were a man of ability,

which was the case with Canon Ashwell ; nor can a son speak with that freedom of commendation which is not unbecoming in a biographer unconnected with the subject of his biography. The letters and diaries of the Bishop are but slightly strung together in the present volume, and much that he did well is omitted ; but for the letters and diaries, and for the representations of the man, however inadequate, which we obtain from them, we are grateful.

The third volume of **The Speaker's Commentary on the Bible**, edited by Canon Cook, contains the Epistles of St. Paul, from the Romans to Philemon. It is a magnificent work, and seems to improve as it progresses. The writers in the present volume are Dr. Gifford, Canon Evans, the Rev. Joseph Waite, Dean Howson, Prebendary Meyrick, Dean Gwynn, the Bishop of Derry, Professor Wace, and the Bishop of London. Throughout, the superintending care of the learned editor is visible. The introductions are in every case admirable, and the commentary is just what is wanted for an educated English layman. Besides the introductions and notes, a purpose of the Commentary has been to propose revisions of the translation, where necessary, though not to insert them in the text. We have taken the trouble to examine one of the Epistles in this volume with some minuteness, and we find that in it all the important corrections adopted in the Revised Version—upwards of a hundred in number in the six chapters of which the Epistle to the Ephesians consists—are anticipated ; while we are spared the still more numerous changes, introduced by the Revisers, which are immaterial or gratuitous. We shall shortly have to notice the concluding volume of this great work. It is published by Mr. Murray, and the third volume consists of 848 pages.

We select the volume on **Joshua**, from among those published in the **Pulpit Commentary Series**, for its special excellence (Kegan Paul and Co., 1881, pp. 384). The general introduction to the Historical Books is very well written by the Rev. A. Plummer, Principal of University College, Durham ; and this is followed by an excellent introduction to the Book of Joshua, by the Rev. J. J. Lias, Vicar of St. Edward's, Cambridge, and an exposition of the text, with homiletics, by the same able scholar. The section in Mr. Lias' introduction, on "The Original Inhabitants of Canaan," shows a vast amount of research, and an acquaintance with modern sources of

information—such as Mr. Skene's discoveries at Carchemish, in 1874, revealing the power of the ancient Hittite race—as well as with those which have long been in the possession of students. The difficult question of the language and blood of the inhabitants of Canaan and Phœnicia has also light thrown upon it. Attached to each section there are, as usual in this series, homilies by various authors, which, though good, are naturally not so good as the homiletics supplied by the expositor of the text.

Lest, in the abundance of the commentaries which have lately issued from the press, the second volume of Canon Norris's **New Testament, with Introduction and Notes**, be overlooked, we call attention to it as a most valuable aid to the student, especially to the student who cannot afford himself the Speaker's Commentary, or Wordsworth's Commentary, but yet requires a scholar-like work. This volume contains the Acts of the Apostles, the Epistles, and the Revelation. It is published by Rivingtons (London, 1881, pp. 883). We rejoice that the author has, since the publication of this volume, become "Archdeacon" Norris.

**Not many Years ago: Memories of my Life**, by an ELDERLY BACHELOR (Remington and Co., 1881, pp. 249), professes to give an account of the childhood and youth and middle age of a brother and sister of quick parts and warm feelings, to whom the religious movement of thirty years ago came as a revelation of what they had been ignorantly and unconsciously yearning after. We think that the picture of the old-fashioned clergy is too dreary, but it contains truth. The children's partizanship is drawn to the life:—

"Of course we took up things hotly at that time. We stood alone in our schoolroom party. Little Lucy used to say that she thought the same as we did; but being such a child, she was not much esteemed in our little disputes. No doubt we were dogmatic and obtrusive. We thought it a duty to boldly avow the faith, and bear, as if from the hands of God, any ridicule or blame cast upon us. Of course we did foolish, aye, and even wrong things; but we were so young, and so overflowing with the eager, generous impulses of youth." (P. 163.)

"Who can forget the first impression on entering a cathedral? Dolly and I—young, enthusiastic, reverent—pressed each other's hands, with something rising in our throats, and rejoiced in the vivid realized sense of our own nothingness. The great celestial-voiced organ was being played as we looked around, sobbing soft requiems through the aisles, and then in mighty tones 'speaking strange secrets' to our inmost souls, rolling through the exquisitely star-vaulted roof of nave and choir. We thought little about the Bishop (Phillpotts) being physically a small,



plain, feeble old man. He was a Bishop, and likewise was fearless and true, able to beard popes, parliaments, mobs, and privy councillors to boot, if ever the jeopardy of the truth should require it. We knew also he put the fullest confidence in the English Church, as being able to uphold and set forth true Christianity among us; and so we beheld in him a confessor for the faith once delivered to the saints. In those days the choir-boys always waited in the nave, after service, for the Bishop's blessing as he passed. The present Bishop does not continue the godly custom. I was standing near them, and as they knelt, followed their example. The Bishop observed, no doubt, my crippled state, and gave me a special blessing. Dolly, who had lingered to read some monument, looked on at a little distance with hungry eyes. 'Why did not you come too?' I asked. 'Perhaps it would not be given to a girl,' she said. 'You boys can be choristers and priests and soldiers, and now you can have the Bishop's blessing also!'" (P. 213.)

At the end the author writes:—

"I recall those days of untaught truth, of unknown faith, of sacraments disused; and in spite of robust atheism and feeble scepticism—the latter often adopted as a fashionable way of evading the duties of religion—of secession to Rome, and flirtation with schismatical Dissenting brethren, thankfulness and hope fill my heart when the Church, as she was amongst us not many years ago, and the Church, as by the mercy of God she is amongst us now, rises before my mental view." (P. 249.)

Right—but in the rising generation would there be found such bright, earnest, sturdy champions of righteousness and truth as Dolly and her brother?

Canon Hole has given us a book on **Nice and her Neighbours** (Sampson Low, 1881, pp. 256), full of the quiet humour for which the author is already well known, containing information about the Riviera which could not be more pleasantly acquired. Mr. Hole's humorous power is quite inimitable—good-tempered, good-natured, refined, and keeping the reader constantly amused by some quaint fancy or unexpected turn of language. Sometimes a keen thrust of satire lies hid underneath, as in the description of the English Church service in Paris:—

"Next day, being Sunday, we attended the English service in the Rue d'Aguesseau. It was performed chiefly from two wooden pagodas, confronting each other, with a noble Protestant defiance of anything connected with beauty or reverence. The Scriptures were read in a cheerfully familiar tone, and the altar made a comfortable elbow-rest. The eucharistic blessing was given from a black gown, and from pagoda No. 2." (P. 15.)

The picture of the English met abroad is drawn in the same caustic manner (chap. iv.). But Mr. Hole shows us not only persons, but also scenery, plants, flowers, trees, and in this he is aided by some excellent illustrations.

The Bishop of Lincoln has thrown his contribution to the criticism of the Revised Version into the form of an Address, delivered at the Lincoln Diocesan Conference, **On the Revised Version of the New Testament** (Rivingtons, 1881, pp. 37). The Bishop begins by a recital of the conditions under which the Revision was undertaken, and by which the revisers were bound, proceeds to a trenchant criticism of the chief alterations made, and ends by proposing that some of the new readings should be admitted as marginal readings of the authorized version, and that they should be allowed by lawful authority to be publicly read, at the discretion of the officiating clergyman, instead of the renderings of the text.

We are no admirers of the Congregational system or the Dissenting deacon, but we are disposed to think that they have been unfairly treated by novelists. Since the appearance of *Salem Chapel*, the Congregational chapel has been the favourite prison-house which confines the aspiring soul of the young enthusiast who is unhappily its minister; and the deacon has been the narrow-minded bigot who misunderstands and persecutes him. We think that there is something to be said on the deacon's side. In **The Autobiography of Mark Rutherford, Dissenting Minister**, edited by his friend, Reuben Shapcott (Trübner, 1881, pp. 180), we have an excitable and self-conscious dreamer who has drifted far from the dogmas that he learnt at home and at college, who is bewildered and carried away by the destructive criticisms of an unbelieving friend, but who is all the time pastor of an Independent Church in a small country town in the Eastern Counties. There are four deacons, one of whom objects to his appointment to the pastorate, in the first instance, on the ground that he is "not quite sound;" and this same deacon ultimately compels him to resign. The method adopted to drive the minister away was doubtless indefensible—a letter written to the local newspaper in a fictitious character; but, after all, the deacon had some right on his side. Mark Rutherford was distinctly preaching doctrines opposed to those which he was pledged and paid to preach. His use of orthodox phrases and words in unorthodox senses may, perhaps, have deceived his people for some time as to the real state of his opinions, but it was hardly more honest than the deacon's anonymous letter to the newspaper; and we fear that his tendency to such dishonesty began before he accepted the appointment. The man who, as a college student,

preached the sermon which he represents himself to have preached, can hardly have supposed that his views were such as the people approved or expected him to hold. When he was "emancipated" from the chapel and the deacon, he became for a short time a Unitarian minister, and ultimately—being "emancipated" again—assistant to an infidel publisher in London.

We have spoken of the narrative as though it were a fiction. It is so in form—that is, there are no details of names, times, circumstances, such as we expect in a regular biography. But we are led by one or two indications to regard it as a true story. The hero is left at last very much in love with two different young ladies at the same time—a state of things which is possible in real life, but wholly inadmissible in fiction. Then, again, there is no end—no completeness about the narrative. Both in outward circumstances and in mental attitude Mark Rutherford is still in a state of uncertainty when he bids us farewell. In a fiction this want of finish would hardly have been allowed. But however true the story, the character of the author renders it fictitious. He is subject to violent attacks of melancholy and morbid despondency; he has such overwhelming thoughts that he cannot join in ordinary chit-chat; he longs for some friend for whom he can sacrifice himself even to death, and is rather disgusted with the world because nobody seems to want such friendship. There is much well worth thinking over in the exposure which he gives us of the unreality with which sacred words and devout expressions are apt to be used. For instance, at the weekly prayer-meeting there was—

"The prospect of hearing brother Holderness, the travelling draper, confess crimes which, to say the truth, although they were many according to his own account, were never given in that detail which would have made his confession of some value. He never prayed without telling all of us that there was no health in him, and that his soul was a mass of putrifying sores; but everybody thought the better of him for his self-humiliation. One actual indiscretion, however, brought home to him would have been visited by suspension or expulsion." (P. 14.)

We do not think that our author is warranted in saying that "conversion" (which he defines very well) is "now altogether untrue;" but we do think that his account of the process of conversion, which he was himself supposed to pass through at the age of fourteen, ought to be a warning to those who encourage boys and girls in simulating to themselves and others a change of feeling and inclination which they do not really experience.

## THE ANGLO-CONTINENTAL SOCIETY.

THE Anglo-Continental Society has, during the past year, continued its outlook over the different countries of Christendom, and has taken such measures in each as the circumstances of the country, and the funds at its disposition, have enabled it to do.

*France.*—The Special Committee of the Society, presided over by his Grace the Archbishop of Canterbury, has energetically supported the Old Catholic Reform Movement in Paris. At the end of last year it became evident that Père Hyacinthe Loyson would have to remove from the Rue Rochecouart; and it became a very serious question what steps should be taken to supply him with a building, in which he might carry on his ministrations to the congregation which he had collected. It was proposed by the Père that a site should be purchased, and a church built upon it, or a temporary iron church erected. It appeared to the Committee that this plan was too expensive, and, further, that it was not the part of English Churchmen to provide a church for French Churchmen, but rather to give temporary help to the Père Hyacinthe, until he had gathered round him a sufficient number of French Churchmen to supply their own spiritual needs, or until it had been proved that he was incapable of gathering such a body of Frenchmen round him. This mode of action was therefore discountenanced, and the Committee in France was advised rather to look out for a building, which might be hired at a reasonable rate, capable of holding a fair congregation. Such a building was found in the Rue d'Arras, and in March last was adapted and opened for the service of the Église Gallicane. The rent of this building is £240 a year, and there were necessarily some considerable expenses incurred in moving into it. These expenses have lately been paid—not without difficulty—and we confidently expect that such a large outlay as that which has hitherto been required will not be demanded henceforth. We have given notice to the Committee in France that they must be prepared for the diminution and gradual withdrawal of the grants-in-aid from England, which were never intended to be anything but a temporary help until the Old Catholic congregation in Paris should have time to constitute itself, and Père Hyacinthe's voice might make itself heard in France.

On Whit-Sunday, the Secretary of the Society attended both services at the Rue d'Arras. In the morning there was a con-

gregation of 200 attentive worshippers, at which M. Lartigau preached; there were, however, only six or seven communicants out of the whole number present, which showed that the idea of Holy Communion had not yet sufficiently superseded that of the Mass. In the afternoon there were about 500 or 600 present, and an able sermon was preached by M. Vaudry, who, we regret to say, has now ceased to be attached to the Church. Since that date, a Sunday-school and an evening Bible-class—great wants hitherto in the practical working of the system—have been begun, or steps have been taken for their being shortly begun. A small “chapelle” has been opened in Paris, in connexion with the congregation in the Rue d’Arras; but there are no sufficient signs of the movement spreading in the provinces. M. Loyson has begun giving some lectures at Lyons, St. Etienne, and elsewhere; and we trust that the delivery of addresses by him in other cities and towns of France, during the ensuing year, will have the effect of showing Frenchmen the difference between modern Romanism and primitive Catholicism, and that such knowledge may bring forth its proper fruit. The Society has purchased and circulated in France a considerable number of Madame Loyson’s translation of Döllinger’s *Lectures on the Union of the Churches*.

*Italy.*—The most prominent name in this country during the past year has been that of Padre Curci. The various books that he has published since his rupture with the Jesuits have been marked by courage and ability, and have been such as to make his countrymen think on religious as well as political matters. Padre Curci is not a Protestant nor a Protestantizer, but, nevertheless, he is a reformer; and we believe that his reforming ideas must necessarily lead his countrymen towards primitive truth, and away from modern Ultramontanism. Some extracts from his work on *New Italy, and the Old Zealots* will be found in the present number of the *Foreign Church Chronicle*, and will be followed by further extracts. Some friendly communications have passed between him and the Bishop of Lincoln, and the Secretary of the Society; and the Society has enabled him to distribute in Italy some copies of his valuable work, *Il Nuovo Testamento*, by the perusal of which Italians may come to a knowledge of the text of the New Testament, if their first object be to peruse Signor Curci’s comments. Finding that there was an opportunity for circulating further copies of the late Count Tasca’s *Pregchiere del Soldato*, we have issued a second edition of it.

*Spain.*—The Committee is grateful to our Vice-President, the Bishop of Meath, for having kindly recounted to them in detail, at their meeting, all the steps that had been taken for the organization of Spanish Reformed Churchmen; and for having permitted the Secretary of the Society to offer to himself, and to Señor Cabrera, the Bishop-elect of the Spanish Reformed Church, any suggestions that offered themselves with respect to the Book of Common Prayer recently issued by that Church, and the general question of reform in Spain. The case of reformation in Spain is different from that in which the Society has taken so earnest a part in Germany, Switzerland, and elsewhere. It is not directly taking active steps in Spain, but what is being done, and what ought to be done there, is not outside its sympathetic interest; for as long ago as the year 1860, it laid down the following rule:—"You will see that these two works are totally distinct:—(1) The internal reformation of the Italian (or Spanish) Church by the impulse of the instructed mind of the Church; (2) The organization of Italians (or Spaniards), already become Protestant, on proper ecclesiastical principles. Both of these are good works, but they are totally distinct, and our present object is to aid towards the first of them." It is the second of these—the proper organization of Spaniards already become Protestant—which is now to the front with regard to Spain; but it has not been referred to us, and we believe that it is both wise and modest in us to leave for the decision of the Irish bishops—to whom the struggling Reformed Christians of Spain have appealed—a question which is not directly before ourselves, praying God that the Synod of the Bishops of the Irish Church may be guided by the Holy Spirit to come to a right judgment on a difficult question. It is interesting to note that the Bishop-elect is the person whom the Society employed some fifteen years ago to translate the Bishop of Winchester's *Exposition of the Thirty-nine Articles* into Spanish. A criticism on the Spanish Prayer-book—a work in every way superior to anything of the kind that has yet appeared in the Spanish language—will be found in the last number of the *Foreign Church Chronicle*.

*Portugal.*—We have brought out Bishop Jewel's *Treatise on the Sacraments*, for the use of Portuguese Reformed Churchmen, and for the information of any whose minds may be roused to inquire after Scriptural or Anglican doctrine on the point. The translation was kindly presented to us by the Rev. T. G. P. Pope, British chaplain at Lisbon, so that we had only to pay for its printing.

*Germany and Switzerland.*—In these two countries the quiet work of the Old Catholic Church has been going on in the face of much opposition and of much indifference. The event most interesting to us during the year is the visit paid by the two bishops—Bishop Reinkens and Bishop Herzog—to England, a special report of which will shortly be published. We have enabled Bishop Herzog to circulate in Switzerland copies of his valuable work on *Communion with the Anglo-American Church*, part of which appears in the present number of the *Foreign Church Chronicle*. The Bishop's visit to the United States has been commented on in a previous number.

*Scandinavia.*—The King of Sweden having paid a visit to England in the past summer, and being known to take an earnest interest in the question of Church intercommunion, the following address has been sent to his Majesty in behalf of the Society:—

“SIRE,—The recent visit of your Majesty to England induces me to address you in my capacity of President of the Anglo-Continental Society. This Society, which numbers among its patrons fifty-four Archbishops and Bishops, has been established for the purpose of making known the principles of the Anglican Communion abroad, with the view of promoting the revival of primitive purity and unity throughout Christendom. We feel grateful to your Majesty for the important intimations you have publicly given of your approving interest in this high and holy aim.

“It is reasonable that we should entertain an especially warm sympathy for our Scandinavian brethren. The maxims of revelation invest with new sacredness all natural relations, and the inhabitants of the British islands and Scandinavian peninsulas are most closely allied by blood. But our natural sympathy is not stronger than our religious—whether we regard the formation or the re-formation of the Church in the North. Our Alphege's Stephen-like prayer for forgiveness of his murderers resulted in the going forth from Britain of a Sigfrid and a William, and many other missionaries, whose names were canonized throughout the West, and whose relics still repose in the temples which they founded. In the sixteenth century the all-necessary and blessed Reformation was followed, even in the land of Luther and Melancthon, by the loss of Episcopacy; but the ancient Church organization was preserved in Scandinavia, Laurence Peterson declaring the office of Bishop to have the Holy Ghost for its author, and King Gustavus I. taking pains to preserve the Apostolic Succession in his dominions. While, therefore, we are knit by close bonds with those Orthodox Protestants who, in repudiating the corruptions of the Middle Ages by acceptance of the Augustan Confession, do by the same noble document avouch their loyalty to the true General Councils of Catholic Antiquity, we stand closest to those of its signatories who resemble ourselves not only in doctrine, but in that method of Church government which prevailed everywhere from the beginning.

“The character of the present times is such as to fill the minds of all Christian men with grave concern. There is much to lament and to fear, and much also to welcome and to hope. Two great tendencies to evil are working with increased activity—Superstition and Infidelity—

'Vantro och Otro'—as your Majesty has yourself remarked. Rome, impenitent and blind, has erected Ultramontanism into a dogma which would exclude from her pale even a Bossuet if he were now alive, and sanctions daily new abuses of Saint-worship and the like. She devotes her most energetic efforts, and not without effect, to win proselytes from those whom she deems guilty of heresy and schism. On the other hand the powers of Infidelity are swelled. Some minds have been driven by Superstition into this opposite extreme, and others—it must, alas! be owned—by the sight of the divisions of those holding a purer Faith; so that Christianity is openly denied by multitudes, and attacked with the weapons of genius and learning. And by these assaults upon Religion the foundations of Civil Society likewise are shaken, the sanctions of loyalty and of family being set at naught.

"But there are motives, again, for consolation and hope. There is a revived zeal among Christians. Among those who are the spiritual progeny of the Reformation there are everywhere greater efforts to bring religion home to the neglected masses of their own countrymen, and also to win the heathen abroad. The Eastern Churches show new marks of life. The Old Catholics, by their attitude of conscience and policy of moderation, have become a fresh power of good in Christendom. And almost everywhere, with the revival of practical zeal, Christians have come to feel more vividly the duty and the expediency of doing all that is possible to abate internal divisions, and make united head against their common foes.

"To the Church of England, and those other Churches which use the English tongue, the Scandinavian Churches stand, as was said, so pre-eminently close that we desire especially to unite with them in the crusade of faith and charity. We would more plainly manifest to the world our agreement, we would forward, by all lawful and canonical measures, our more close intercommunion. Of late years much has been done in this direction, and much more will, we trust, be accomplished—the happy work being constantly furthered by your Majesty's influential approval.

"That your Majesty may live long to reign over a people loyal and religious, and that He 'by whom kings reign' may hereafter reward you with that 'crown of glory which fadeth not away'—promised by the Lord who bought us to all that have been justified by faith in Him, and sanctified by His spirit—is the hearty desire and prayer of,

"Sire,

"Your Majesty's most humble Servant in Jesus Christ and His Church,

"EDWARD HAROLD BROWNE,

"Bishop of Winchester,

"President of the Anglo-Continental Society."

*Russia.*—The Society has again pressed upon the notice of the Committee of the Society for Promoting Christian Knowledge the desirableness of issuing a translation of the English Prayer-book in Russian. Their application has been very courteously received. The Anglo-Continental Society has promised to do its part in circulating the Prayer-book, should the Society for Promoting Christian Knowledge go to the expense of printing it.

*America and England.*—We regret to have to record the death of two of our Vice-Presidents, men of singular judgment and worth—



the Bishops of North Carolina and of Pittsburg. The former showed his interest in the Society by seeking out its Secretary, when he came to England, to attend the first Lambeth Conference, in 1867. Bishop Kerfoot, of Pittsburg, was present at the first Bonn Conference, and co-operated wisely and well with the President of the Anglo-Continental Society at that historical gathering of separated Churchmen who desired to be at one. Indeed, in Bishop Kerfoot the Anglican Communion loses one of the comparatively few (alas, that it should be so!) among her prelates whose hearts and minds are large enough to make them interest themselves in the working of the Church outside America, England, and the British Colonies. He was a scholar of very considerable attainments. In England we have lost by death many valuable supporters, among whom we must name in particular the Rev. E. C. Woolcombe, late Fellow of Balliol, and the Rev. R. Greswell, late Fellow of Worcester College. The Bishop of North Carolina has been succeeded by Bishop Lyman, who has long been one of our Vice-Presidents, having himself been formerly a chaplain on the Continent. The Bishops of Albany and Connecticut have been added to our list, leaving our American Vice-Presidents of the same number as before. They are men possessed of the qualities which have been attributed to Bishop Kerfoot, in addition to their own special qualifications. One of the characteristics of the Society, in which we most take comfort, is that it unites to ourselves members of the sister or daughter communions, to take counsel together, and work together, for the good of the whole Church Catholic. We have added to our General Committee Dr. Lumby, Norrisian Professor of Divinity, Cambridge, and the Rev. J. H. Moore, Truro. A meeting of the Society was held at the Bishop's Hostel, Lincoln, on June 14th, under the presidency of the Bishop of the Diocese, a report of which will be found in the last number of the *Foreign Church Chronicle*.

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#### OBJECT AND RULES OF THE SOCIETY.

##### I.

THE object of this Society is—

1. To make the principles of the English Church known in the different countries of Europe and throughout the world.
2. To help forward the Internal Reformation of National Churches and other religious communities, by spreading information within them, rather than by proselytizing from them.

3. To save men, whose religious convictions are already unsettled, from drifting into infidelity, by exhibiting to them a purified Christianity, which they may be able to embrace.

## II.

The means adopted by the Society are—

1. The publication, in different languages, of books and tracts illustrative of the doctrine, discipline, *status*, and religious spirit of the English Church, and of the character of her Reformation.

2. The dissemination of these books and tracts, together with the S.P.C.K. versions of the Bible and Prayer-book—

(1) by the voluntary agency of travellers, of British and American chaplains, and other residents ;

(2) by the agency of foreign booksellers and *depôt*-keepers ;

(3) by making them known through the agency of foreign journals.

3. The employment of native agents, where it is thought desirable.

4. The employment of one or more Travelling Secretaries, or Agents, charged with the duty of explaining by word of mouth, and by any other means they can usefully adopt, the nature of the English Reformation, and the example that it offers to other National Churches and religious bodies.

## III.

The Society consists of Patrons, Committees, Officers, and Ordinary Members. Ordinary membership is constituted by subscriptions and donations, or by the use of daily prayer for the Society and its object ; but it shall be competent to the General Committee to refuse, at their discretion, the privilege of becoming or of continuing a member of the Society. Subscribers of one guinea and upwards are entitled to a copy of each publication issued by the Society during the year for which they have subscribed, and donors of ten guineas to a copy of all the Society's future publications. The Patrons, Officers, and Members of the Book Committee are *ex-officio* Members of the General Committee.

## IV.

All publications of the Society are submitted to the Book Committee for its sanction before they are issued.

## V.

Any Member of the Society may appeal to the Episcopal Referees in respect to the orthodoxy of any publication, and the decision of the Episcopal Referees shall in any such case of appeal be final.

## VI.

The following prayer is recommended to be used with a special view to the operations of the Society :—

“ Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church ; fill it with all truth, and in all truth with all peace : where it is corrupt, purge it ; where it is in error, direct it ; where it is dark, enlighten

it ; where it is superstitious, rectify it ; where anything is amiss, reform it ; where it is right, strengthen and confirm it ; where it is in want, furnish it ; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel, for Jesus Christ's sake. Amen."

## VII.

The following Prospectus has been issued by the Society :—

"The purpose of this Society is to make the principles of the Church of England, her doctrine, discipline, and *status*, better known upon the Continent of Europe, and throughout the world, than is at present the case.

"That there exists the greatest misrepresentation and misconception of her true character, both amongst Roman Catholics and Protestants in the West, and an almost total ignorance respecting her in a great part-of the East, cannot, unhappily, be doubted.

"Can her children be justified in sitting down without an effort to do away with this misconception and this ignorance? Is such a course compatible with a true and loyal love for their spiritual Mother, or with a quick-eyed zeal for God's Truth? If we really love the Church of England, ought we not to defend her from misrepresentation? If we have an assured confidence that what she teaches is the Truth of God in its purity, ought we not to lift up the beacon-light of her example to others, Romanists, Protestants, and Orientals?

"The Anglo-Continental Society consists of English, Irish, Scottish, Colonial, and American Churchmen. It will not willingly go one step beyond, or fall short by one step of, the teaching of the Church of England. Whatever effect it may hope to have upon foreign minds, it will endeavour to produce by a straightforward exhibition of the principles of the English Church, not by ignoring the differences which exist between ourselves and other bodies of Christians.

"It is the belief of the Society that, if unity is ever to be restored to the whole body of divided Christians, it will be on the basis of the faith of the Primitive Church, which is likewise the faith of the Anglican Church.

"There is a Primitive School in Germany, Switzerland, France, Italy, and Scandinavia ; and there are in Spain and South America many who have learnt to disbelieve in the Papal theory of Unity. With the former the Society is anxious to co-operate, and is co-operating ; to the latter it desires to point out what it believes to be the more excellent way. At the same time it wishes it to be understood that its object is not to proselytize individuals, but to help towards the reformation and revivification of Churches and communities.

"Its primary aim, as has been said, is to procure an intelligent appreciation of the principles of the Church of England by those who are now ignorant of them. Such an appreciation can be fraught with no evil result to the English Church ; it may have considerable effect for good on other National Churches and religious bodies. Let it bear its legitimate fruit.

"The ground thus occupied is covered by no other Society. The place thus filled is left vacant both by the Foreign and Home Societies which serve as the organs of the Church.

"The Committee invite a much larger support, in order that they may carry out the object of the Society far more perfectly and extensively than they have yet been able to do."

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Ditto (per)—			
Aberigh-Mackay, Rev. J., 10, Avenue Marbœuf, Paris . . . . .	5	0	0
Anonymous . . . . .	50	0	0
Bath and Wells, Right Rev. the Lord Bishop of, Palace, Wells . . . . .	20	0	0
Birkett, James, Esq., Maze Hill, St. Leonard's . . . . .	5	0	0
Campbell, Rev. E. E., Theydon Bois, Epping Forest . . . . .	1	0	0
Carter, Miss, 3, Anglesea Terrace, St. Leonard's . . . . .	0	10	0
Crawford-Bromehead, Rev. W., Kensington Palace . . . . .	8	5	0
Davies, Rev. J. S. . . . .	0	10	6
Doran, T. W., Esq. . . . .	1	1	0
Elliott, Miss Blanche, 3, Oxford Terrace, Hastings . . . . .	5	0	0
Friend, A . . . . .	50	0	0
Hurst, Mrs. E., Ripon . . . . .	1	0	0
Huxtable, Ven. Archdeacon . . . . .	3	0	0
Huxtable, Mrs. . . . .	2	0	0
Jeffreys, Miss, Coton Hill, Shrewsbury . . . . .	1	0	0
Lady, A, per Miss B. Elliott . . . . .	0	10	0
Macbraire, Mrs., Baston Lodge, St. Leonard's . . . . .	2	0	0
Macgavin, Dr., 10, Rue du Saussaies, Paris . . . . .	5	0	0
Meason, Miss, 6, St. Andrew's Square, Surbiton . . . . .	0	10	0
Mirrlees, Miss, Warrior Square, St. Leonard's . . . . .	1	0	0
Mount, Miss, Cuckfield Vicarage, Sussex . . . . .	5	0	0
Pettifer, W. R., Esq., 2, Woodville Road, Chorley . . . . .	0	17	6
Rowe, Rev. J. G., Topcroft, Bungay . . . . .	0	10	0
Smart, Miss, 12, Bedford Square, London . . . . .	5	0	0
Smith, Mrs. H., 6, St. Andrew's Square, Surbiton . . . . .	2	0	0
Smith, Mrs. S., Lois Weedon, Towcester . . . . .	10	0	0
Tetley, F. W., Esq., per Rev. J. G. Rowe . . . . .	5	0	0
Wainwright, Miss T. . . . .	1	1	0
Collection at St. Leonard's . . . . .	11	14	3
Sale of Work . . . . .	6	0	0
Dutton, Miss, 3, Upper Woburn Street, London . . . . .	1	1	0
Carried forward . . . . .	£532	18	4

	£	s.	d.
Brought forward	532	18	4
Edinburgh, Right Rev. the Bishop of, North Manor Place	5	0	0
Fox, Miss, Pengarrick, Falmouth	0	10	0
Fremantle, Hon. and Rev. W. H.	5	0	0
Ditto (per)—			
Anonymous	3	0	0
Brooks, Rev. Harvey	1	0	0
De Soyres, Rev. Francis, 7, York Place, Clifton	0	10	0
Durham, Right Rev. the Lord Bishop of, Auckland Castle	10	0	0
Hanson, J. O., Esq.	2	2	0
Holland, Rev. F. J.	3	0	0
Hollond, Mrs., Stanmore	10	0	0
Kenyon, J. H., Esq., 107, Edgware Road, London	1	1	0
Lichfield, Right Rev. the Lord Bishop of, Palace, Lichfield	10	0	0
Liddon, Rev. Canon, Christ Church, Oxford	10	0	0
Maclagan, General	1	1	0
Mould, Rev. J., Rodbourne, Swindon	2	0	0
Paget, Miss, Barnet	20	0	0
Soames, Mrs., Tramore Lodge, Brighton	5	0	0
Woodcock, T. Parry, Esq., 64, Seymour Street, London	2	2	0
Friend, A, per Rev. J. Le Mesurier	1	0	0
Friend, A, per Rev. J. B. Russell, 16, Bonner Square, Folkestone	5	0	0
Garden, Rev. F., 67, Victoria Street, Westminster	2	2	0
Gausson, Mrs. F., 53, Eaton Square, London	1	0	0
Gorman, Rev. T. M., Cromwell Road, London	2	2	0
Green, Miss, 16, Belgrave Terrace, Torquay	0	10	0
Grafton, Her Grace the Duchess of, Euston Hall, Thetford	2	0	0
Hill, Rev. T., St. Mary, Newington	0	5	0
Hogg, Rev. L. M., Villa Balestre, Cimiez, Nice	4	0	0
Ditto (per)—			
Ball, J. B., Esq., Nice, France	10	0	0
Barff, Rev. H. T., Naples, Italy	1	0	0
Childers, Rev. Canon, Nice, France	0	16	0
Holtzapfel, L., Esq., 127, Long Acre, London	0	10	0
Huxtable, Ven. Archdeacon	4	0	0
James, Sir Walter, Bart., Betteshanger, Sandwith	15	10	0
James, Rev. John	2	2	0
Lee, Rev. Dr. A. T. (third year)	2	2	0
Le Mesurier, Rev. J.	5	0	0
Lias, Rev. J. J.	1	0	0
Lichfield, Right Hon. the Lord Bishop of	10	0	0
Livingstone, Rev. A. G., Mildenhall, Suffolk	2	2	0
Loraine, Rev. Nevison, Grove Park West, London, W.	5	5	0
Meyrick, Rev. F.	2	0	0
Ditto (per) Collected at Pau—			
Archdall, Colonel	0	8	0
Archdall, Mrs. and Miss	1	12	0
Bird, Miss	0	10	0
Bridgeman-Simpson, Mrs.	5	0	0
Campbell, Rev. T. A., Maison Hattersly, Pau	0	8	0
Denison, Mrs.	0	16	0

Carried forward . . . £712 4 4

	£	s.	d.
Brought forward . . . . .	712	4	4
Denison, Miss . . . . .	0	8	0
Gomonde, Mrs. A., 1, Place Duplaa, Pau . . . . .	1	0	0
Grundy, Mrs. . . . . .	0	10	0
Jackson, Rev. T. Marshall, Rue Montpensier, Pau . . . . .	0	8	0
Lewis, W., Esq., 1, Rue Marca, Pau . . . . .	2	0	0
Mansel-Pleydell, T., Esq. . . . .	4	0	0
Meath, Most Rev. the Lord Bishop of . . . . .	4	0	0
Meyrick, Miss M. . . . .	2	0	0
Pope, Miss, 17, Rue Bayard, Pau . . . . .	1	12	0
Sharpin, Rev. W. G. . . . .	0	8	0
Smith, Rev. Canon . . . . .	0	16	0
Tait, Rev. Dr., Rue de Lycée, Pau . . . . .	0	8	0
Townsend, Mrs.; Huntington, Miss; Laurence, Miss; White, Miss; Oakeley, J., Esq.; Oakeley, Miss; Pattinson, S., Esq.; Rushton, Miss; Townsend, The Misses . . . . .	2	16	0
Unwin, Miss, 1, Place Duplaa, Pau . . . . .	0	8	0
Collection at Meeting in the Bishop of Meath's house . . . . .	1	15	0
Monk, E. G., Esq., Mus. Doc., The Minster, York . . . . .	1	0	0
Moray and Ross, Right Rev. the Bishop of, Inverness . . . . .	5	5	0
Mount-Temple, Right Hon. the Lord . . . . .	10	0	0
Murdoch, Rev. J. M. Burn, Riverhead, Sevenoaks . . . . .	2	2	0
Neame, Mrs., Luton, Selling, Evesham . . . . .	1	0	0
Oldknow, Mrs., Leeds . . . . .	0	5	0
Osborn, Rev. M., Kibworth . . . . .	1	1	0
Pomeroy, Miss E. P. . . . .	2	0	0
Ross-Lewin, Rev. G. H., Benfieldside, Durham . . . . .	5	0	0
Sewell, Miss E., Bonchurch, Isle of Wight . . . . .	1	0	0
Stevens, A. B., Esq., Springfield, Tulse Hill, London . . . . .	1	0	0
Stobart, Rev. H. . . . .	2	0	0
Stopford, Miss L., Midhurst House, Richmond . . . . .	0	10	0
Thompson, Rev. A., 91, Victoria Street, London . . . . .	1	1	0
Treasurer of the New York Committee (Cornelius, Vander- bilt, Esq.), per . . . . .	100	18	8
Ditto ditto . . . . .	10	5	2
Ditto ditto . . . . .	7	3	11
Westminster, Very Rev. the late Dean of . . . . .	50	0	0
White, F. A., Esq. . . . .	150	0	0
White, Miss Etta . . . . .	1	0	0
White, Miss Adelaide . . . . .	1	0	0
Whitelegge, Rev. Canon . . . . .	1	1	0
Wilkinson, Rev. Canon, St. Peter's, Eaton Square, London . . . . .	1	0	0
Winchester, Right Rev. the Lord Bishop of . . . . .	10	0	0
SPECIAL ITALIAN FUND.			
Bayly, Miss H., 9, Molesworth St., Dublin, Ireland, Collected by :—Mrs. Maunsell, 1 <i>l.</i> ; Rev. R. H. Meade, 10 <i>s.</i> ; Mrs. H. L. Baily, 5 <i>s.</i> ; Miss Kentish, 2 <i>s.</i> 6 <i>d.</i> ; M. H. B., 7 <i>s.</i> 6 <i>d.</i> . . . . .	2	5	0
Blunt, Rev. W. . . . .	2	2	0
Digby, Hon. and Rev. Kenelm H., Tittleshall, Litcham . . . . .	1	1	0
Ensignt, Miss (for Count Giulio Tasca) . . . . .	2	0	0
Carried forward . . . . .	£1107	14	1

	£	s.	d.
Brought forward . . . . .	1107	14	1
Foster, Mrs., Boyne House, Tunbridge Wells . . . . .	1	0	0
Gibraltar, Right Rev. the Lord Bishop of . . . . .	1	1	0
Harrowby, Right Hon. the Earl of, K.G., Sandon, Stone . . . . .	1	0	0
Hawkins, Miss, Bignor Park, Petworth . . . . .	2	2	0
Hewitt, Hon. Mrs., Barnard's Green, Great Malvern (for G.T.) . . . . .	1	0	0
Hobhouse, Miss Eliza, Bournemouth . . . . .	1	1	0
Jacob, Ven Archdeacon . . . . .	1	1	0
James, Rev. John . . . . .	1	1	0
Lance, Rev. Preb., Buckland St. Mary's, Chard . . . . .	1	0	0
Latham, Mrs., Monart, Croft Road, Torquay . . . . .	1	1	0
Llandaff, Right Rev. the Lord Bishop of (for the Emancipatore) . . . . .	0	10	0
Pochin, W. A., Esq., Edmondthorpe Hall, Oakham . . . . .	5	0	0
Sheppard, Miss, Fir Grove, Bridgenorth . . . . .	0	10	0
Tooke, Rev. T. H., Monkton Farley, Bradford-on-Avon . . . . .	2	2	0
Trevenen, Miss . . . . .	0	10	0
Tripp, Miss F. E., 3, Ovington Square, South Kensington . . . . .	1	1	0
Turner, Thomas, Esq. . . . .	2	2	0
Woodcock, T. Parry, Esq., 64, Seymour Street, London, W. . . . .	2	2	0
Young, Rev. N. B., Tilbrook, Kimbolton . . . . .	1	1	0

ALMS FUND.

*For Poor Priests and others Suffering for Conscience' Sake.*

Ollivant, Mrs. . . . .	1	1	0
Trevenen, Miss . . . . .	0	10	0
Tripp, Miss F. E. . . . .	1	1	0

SPECIAL GERMAN FUND.

Anonymous . . . . .	0	10	0
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OLD CATHOLIC FUND (B).

F. A. White, Esq. (for travelling expenses) . . . . .	15	0	0
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OLD CATHOLIC FUND (C).

*For Theological Students.*

Farley, Rev. H. . . . .	0	5	0
Kay, Rev. Dr. . . . .	1	0	0
Mitchell, Rev. John, 17, Raby Place, Bath . . . . .	3	3	0
St. Bees, Students of, per Dean of Chester and Canon Knowles . . . . .	5	0	0
Trevenen, Miss . . . . .	0	10	0

SPECIAL SWISS FUND.

Bullock, Mrs., 6, Palace Gardens Terrace, Kensington . . . . .	1	1	0
E. A. D. . . . .	5	0	0
Fayrer, Rev. R., Elgin House, High Street, Highgate . . . . .	1	0	0
Methuen, Rev. T. P., 7, Somerset Place, Bath . . . . .	1	1	0
Meyrick, Rev. Frederick . . . . .	2	2	0
Nevill, Ven. Archdeacon . . . . .	1	1	0
Spier, R. S. W., Esq., Culdees, Muthill, Perthshire . . . . .	5	0	0
Woodhouse, Rev. G. W., Albrighton, Wolverhampton . . . . .	0	10	0

Carried forward . . . . . £1178 14 1



	£	s.	d.
Brought forward . . . . .	1178	14	1
<b>SPECIAL SCANDINAVIAN FUND.</b>			
James, Rev. John . . . . .	0	10	0
Lewis, Mrs. W., Ickledon, Saffron Walden . . . . .	1	1	0
<i>By Sale, Purchase, and Discount.</i>			
Per Rev. S. Bowles . . . . .	0	1	8
Per Rev. Dr. Hale . . . . .	18	5	6
Per Rev. F. Meyrick . . . . .	1	17	0
Per Rev. T. G. P. Pope . . . . .	2	3	5
Per Messrs. Rivington . . . . .	173	5	0
	<hr/>		
	£1375	17	8
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EXPENDITURE FOR THE YEAR ENDING 30TH JUNE, 1881.

*General Fund.*

	£	s.	d.
Messrs. Rivington, for Printing . . . . .	148	10	6
Ditto Commission . . . . .	16	11	9
Ditto Binding . . . . .	1	6	0
Per Rev. T. G. P. Pope, for Printing the Portuguese Translation of Jewell's "Treatise on the Sacraments" . . . . .	10	4	5
Per Count Giulio Tasca, for New Edition of "Preghiere del Soldato" . . . . .	5	0	0
M. Fischbacher, for Copies of Döllinger's "L'Union des Églises" . . . . .	11	0	0
Padre Curci, for Copies of "Il Nuovo Testamento" . . . . .	10	0	0
Bishop Herzog, for Copies of "Gemeinschaft" . . . . .	5	0	0
Mr. Clements, for Circulars . . . . .	0	5	6
Rev. G. E. Broade . . . . .	15	0	0
Books, &c., bought for use . . . . .	3	1	9
Carriage and Postage . . . . .	36	10	5
Advertisements . . . . .	18	5	6
Italian Translations . . . . .	2	2	0

*Special French Fund.*

Paid per Treasurers . . . . .	783	10	3
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*Special Italian Fund.*

Count Giulio Tasca, for one year, to Dec. 31st, 1881 . . . . .	30	0	0
Rev. Dr. Camilleri . . . . .	10	0	0
Contributions to Italian Journals . . . . .	5	0	0

*Alms Fund.*

A Swiss Priest . . . . .	2	0	0
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*Old Catholic Fund (B).*

Travelling Expenses . . . . .	41	0	6
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*Old Catholic Fund (C).*

Transmitted to Bishop Herzog, for Old Catholic Theological Students at Berne . . . . .	80	0	0
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*Special Swiss Fund.*

Transmitted to Bishop Herzog, for Old Catholic Clergy . . . . .	20	0	0
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*Scandinavian Fund.*

Cost of Address to the King of Sweden, &c. . . . .	1	10	9
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£1255 19 4

## BALANCE SHEET.

1881.

DR.		CR.	
£	s. d.	£	s. d.
To Balance in hand, 1880:—		Payments made:—	
General Fund	42 11 84	General Fund	282 17 10
French Fund	3 11 2	French Fund	783 10 3
Italian Fund	43 3 10	Italian Fund	45 0 0
Alms Fund	12 8 10	Alms Fund	2 0 0
Spanish Fund	15 4 7	Old Catholic Fund (B)	41 0 6
House of Refuge Fund	96 6 6	Old Catholic Fund (C)	80 0 0
German Fund	1 6 0	Swiss Fund	20 0 0
Old Catholic Fund (A)	0 19 0	Scandinavian Fund	1 10 9
Old Catholic Fund (B)	35 4 10		
Old Catholic Fund (C)	212 2 8		
Swiss Fund	17 4 0		
Scandinavian Fund	30 12 2		
Contributions received:—		Total Payments as on page 279 . . . 1255 19 4	
General Fund	245 11 1	Balance in hand, 1881:—	
French Fund	854 15 0	General Fund	200 17 64
Italian Fund	33 13 0	French Fund	74 15 11
Alms Fund	2 12 0	Italian Fund	31 16 10
German Fund	0 10 0	Alms Fund	13 0 10
Old Catholic Fund (B)	15 0 0	Spanish Fund	15 4 7
Old Catholic Fund (C)	9 18 0	House of Refuge Fund	96 0 6
Swiss Fund	16 15 0	German Fund	1 16 0
Scandinavian Fund	1 11 0	Old Catholic Fund (A)	0 19 0
Sales and Discount	195 12 7	Old Catholic Fund (B)	9 4 4
		Old Catholic Fund (C)	142 0 8
		Swiss Fund	13 19 0
		Scandinavian Fund	30 12 5
Total Receipts as on page 278 . . . 1375 17 8			
	£1886 6 114		£1886 6 114

**Examined and found correct,**

**MONTAGU BURROWS, Auditor.**













